

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XLIII, No. 23
WHOLE No. 1094

September 13, 1930

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGES
CHRONICLE	531-534
EDITORIALS	
What Are Police For?—Dollars That Pray —Our Exploded Natural Rights—Too Many Teachers—The Labor Day Speeches—The Politician's Ear	535-537
TOPICS OF INTEREST	
Mexico: Land of Mystery and Romance— The Church Harvests Her Rural Life—Page Buddha!—Lynch Law in Indiana	538-544
POETRY	
Sentimentalist—Homeward	541; 542
SOCIOLOGY	
The Central Verein Convention	545-546
EDUCATION	
Cussing the Teacher	546-547
WITH SCRIP AND STAFF	547-548
LITERATURE	
An Uprising in South America	549-550
REVIEWS	550-552
COMMUNICATIONS	553-554

Chronicle

Home News.—On Saturday, August 30, just after 700 employees had departed for the half-holiday, fire was discovered in one of the large "temporary" Government buildings in Washington. The blaze, of unknown origin, rapidly spread through the war-time plaster-board and stucco structure, injuring several firemen and destroying virtually all records of the Federal Trade Commission. The east wing of the structure, occupied by the Women's and Children's Bureaus of the Department of Labor, was less seriously damaged. Most of the records in these offices were saved. The burned documents referred to important investigations into public utilities, chain stores, trade agreements and practices, etc. It was thought the fire, which is the third in government buildings in less than a year, would hasten the erection of suitable structures for the various Federal departments.

The drought continued in affected areas, and was spreading into new parts of the Middle West, according to a statement issued, on September 2, by Secretary Hyde, of the Department of Agriculture. Mr. Hyde referred to carefully prepared data of the Weather Bureau, showing that the present drought had surpassed in area and intensity that of 1901. Nor, in spite of recent rains, was any

general relief in sight. About 600 counties were known to have been badly hurt; the most notable relief measure so far taken was the movement of 1,500 carloads of stock and supplies to assist embarrassed farmers. It became known that none of the State relief committees had become active as yet. However, plans were going forward and the Red Cross was prepared to offer aid where necessary. The Federal Government would not undertake charitable assistance but would confine itself to helping stricken agriculturists to obtain loans on easy terms.

Argentina.—On August 28 mysterious rumors of a threatened revolt were current in Buenos Aires. As a result troops and police were rushed to guard the Plaza de Mayo, Government House, and the President's residence. Machine-gun squads were posted on the roof of the latter building, while the President's bodyguard and escort, the famous San Martin Grenadiers regiment, was posted on the roofs of adjacent houses. A troop train was held on a siding at La Plata ready to rush soldiers to the Federal Capital. Three destroyers were brought to join the four gunboats already in the harbor. Cabinet Ministers spent the night in the President's home. However, an air of mystery surrounded all this activity. The precautions were taken when the President told his Cabinet Ministers to do what they thought necessary to meet the situation. He stoutly denied that there was any danger of a revolution; merely a threat against his own life. After a few days, he expressed displeasure at the extremity of the precautions that had been taken and ordered the liberation of several army officers who had been arrested on suspicion. He caused cables to be sent to Argentine embassies abroad to counteract the alarmist reports that had already been sent out. The President's attitude, however, was revealed too late to prevent harm being done. The population was uneasy, Argentine exchange dropped, and quotations on Argentine bonds reached new low levels on foreign exchanges. As a result of the President's displeasure, the Minister of War, General Dellepiane, resigned his post, and there were reports that other resignations would follow. However, despite Senor Irigoyen's denials of any real danger, more troops were being brought into the city, and more warships into the harbor. Troops were confined to barracks to prevent opposition propaganda from influencing them, and the mail of several suspected officers was confiscated for examination. While the city was quiet despite these alarming activities, it was felt that the situation was tense and could not continue much longer in its present status.

Canada.—A special session of Parliament called for the middle of September had before it the recommendations, twelve in number, of the Employment Service Council, looking to abate the unemployment evil.

Unemployment Measures A rough census revealed that about 200,000 workers were unemployed.

While many thought that the situation would right itself before many months, still Parliament was amply justified, in their opinion, in looking to lessen the inevitable suffering during the winter months. The recommendations have to do with public works, and with pressure on private interests to anticipate the needs of the future. Federal money is expected to help this dangerous process. Premier Bennett had meanwhile acted energetically in rigidly restricting immigration and also in enforcing an anti-dumping clause against American fruits and vegetables. He also expected to restrict imports of Russian coal.

China.—The civil war entered a new phase last week, when Chang Hsueh-liang, Manchurian war lord, without making any previous announcement of his sympathies or

Manchuria Enters War

policies, began to move three divisions of troops into the Peking-Tientsin area.

The following day, September 1, formal announcement was made of the formation of a new government by the Northern rebels at Peking, with three Manchurians, Dr. Wellington Koo, Admiral Shen, and Tan Ger-ho holding, respectively, foreign, navy and education portfolios. It was predicted that the entry of Manchuria into the conflict would definitely halt the Nanking Government's attempts to drive the Northern rebels out of Shantung, since Nanking would not care to risk an open conflict with 300,000 fresh Manchurian troops, supported by an undepleted treasury and by the large Mukden arsenal. Dispatches stated that Chang would soon issue a "peace manifesto" to the effect that Manchuria was occupying the Peking-Tientsin area in the interests of peace, and that the Northern leaders had agreed to a reasonable compromise in order to save the country from being overwhelmed by Communists. Hence, if the war was continued, Chiang Kai-shek must bear the blame before the nation. In the meantime, fighting began again in Honan and Shantung Provinces after a lull of ten days, during which Chiang Kai-shek failed to receive a reply to his offer of amnesty and pay to the rebels who would desert to the Nanking Government ranks. The city of Changsha continued in terror of the Communist armies surrounding the place, and Japan prepared an indefinite abandonment of its consulate there. The Nanking Government finally ordered a new garrison commander with reinforcements to proceed from Hankow to the relief of the doomed city, but it was feared they would be too late.

France.—On his arrival in Paris early in the morning of September 1, W. R. Hearst, American newspaper publisher, was requested by the Government to leave the country within thirty-six hours. He proceeded at once to London, where he gave to the press a statement, declaring that he had no complaint to make. He ascribed the action of

the French Government to the publication by the Hearst papers in October, 1928, of a document detailing a secret naval pact between France and Great Britain, adding that the general policy of his papers towards the French debt and American participation in European affairs was probably a further motive.—It will be recalled that Harold J. T. Horan, a Paris correspondent of one of the Hearst news agencies, was expelled from France in October, 1928, for his part in securing the secret document.

The movement of gold to France continued, shipments from the United States since the middle of July amounting to over \$65,000,000. The statement of the Bank of France for the last week of August showed the country's total gold reserve to be more than \$1,800,000,000. As the franc continued slightly above par, in spite of the continued purchase of foreign currency, it was predicted that the gold reserve would probably show a more or less regular growth for some months.

Germany.—On August 28, the Bruening Cabinet issued a plan for budget reform suggested by Hermann Dietrich, Finance Minister. The plan was approved after many days of discussion and was set before the people as a plea for an opportunity to fight unemployment and the industrial crisis by giving the Cabinet a majority in the next Reichstag. The Government promised to end the era of hard times by putting into effect some of the recommendations made repeatedly by S. Parker Gilbert when he was Agent General for Reparation Payments. Herr Dietrich's "five points" were as follows: Substantial governmental economies in the 1931 budget; a program for the construction of housing and agricultural settlements; a reform of the unemployment insurance system; a reform in the financial settlement; a careful supervision of the credit needs of public bodies. A semi-official statement promised the people that these measures would make possible a reduction of the tax burden that has been imposed on German industry. It promised, further, to begin by the reduction of taxes on real estate and from then on to reduce all taxes.

Budget Reform

The Government's critics were unimpressed by the proposed financial reforms. The plan, set before the people at this time, was classed as pre-election bait for the voters who still retained faith in reiterated promises of tax reduction. The program was considered significant more for what

Campaign Promises

it concealed than for the promises it held out. The communiqué was an acknowledgment, the press commented, of the serious plight of Germany's finances. As to the practical manner of working out the plan only a vague hint was given. Admitting that reorganization could be achieved only by a complete change in the existing method of raising and distributing taxation and other revenues, the critics maintained that if the Government should redeem its promises it would merely be heeding the advice of the Agent General for Reparations Payments in his semi-annual reports. Chancellor Bruening and Dr. Hermann R. Dietrich, Minister of Finance, leading spokesmen in the campaign, appealed to the electorate to return a

Reichstag which would enable the Government to carry out its program of financial reforms.

Great Britain.—A new group of bankers and financiers issued on September 1 a manifesto in favor of free trade in opposition to the former one which also emanated from banking interests about two months ago.

Free Trade Discussion

The new group was partly political in character, and was headed by Viscount Grey, veteran Liberal politician. The incident revealed again the well-known division between the banking interests which have been forced into industry by many failures and bankruptcies, and those engaged chiefly in financing international trade. The latter, who signed the new manifesto, were naturally in favor of free trade, while the former wished protection for the industrial and agricultural enterprises which they had taken over. The new manifesto was in line with the 1926 proclamation of English and American bankers, including J. P. Morgan, which called for greater freedom of economic intercourse between nations. The Imperial Conference was, therefore, faced with the three propositions: free trade, protection, and Beaverbrook's "Empire Free Trade," which calls for free trade within the British Commonwealth and protection against all other countries. A by-election at Bromley was recently fought on the last-named plan, but was won by a Conservative, though with a greatly reduced majority, over the Liberal and the candidate of the Empire Free Trade party, V. C. Redwood, prominent in the Catholic Evidence Guild.

India.—At a dinner given at Washington by the American Bar Association, on August 28, Sir John Simon, chairman of the Royal British Commission of Inquiry to India, made an important address in which he stressed the intricacies of the Indian problem. He affirmed it was the policy of the British Government, based upon the Montagu declaration of 1917 and the India act of 1919, to encourage the gradual development of self-governing institutions. But he insisted it would take time to weld the nation together and assist it to achieve responsible government. He quoted figures to show the large proportion of Indians in the present administration. The Indian Civil Service, comprising 1,350 officers, is almost fifty per cent native; the police service contains 1,200 Europeans out of a total of 187,000; of the 2,500 in the judiciary, all are Indian with the exception of 230. The Department of General Administration numbers 630 Europeans of its 5,500 members. In every province the majority of the legislature is made up of elected Indians, and every executive council has Indian representatives.

British Indian Policy

During the week fresh disturbances were reported in various parts of India. On August 29, Francis Lowman, inspector general of the Bengal police, and Eric Hodgson, police superintendent at Dacca, were shot and seriously wounded by a Hindu youth. The act was said to be a measure of retaliation for Mr. Hodgson's conduct during the suppression of a recent Moslem-Hindu riot. In the Kur-

Fresh Disturbances

ram district bands of hostile tribesmen were very active; the same was true of the Khost district and the whole Peshawar area, where the Royal Air Force found it necessary to continue its bombing operations. There were clashes between the people and the authorities at Bombay and other centers. On September 2, two policemen were killed in the Betul district. In Jubbulpore an attempt to make a breach in the embankment of the government irrigation reservoir was thwarted in time to prevent widespread damage and loss of life.—On September 2, Sir Tej Bahadur Sapru and Mr. Jayakar, peace emissaries, arrived in Poona to confer with Mahatma Gandhi. But little hope of success was expected from the negotiations.

Italy.—A clash between border guards and alleged anti-Fascist agitators from Yugoslavia occurred near the frontier east of Trieste on September 2. Two men were slain, one Italian and one Yugoslavian. The attempt to cross the frontier was ascribed to a plot to stir up trouble in Trieste, where a group of eighteen Yugoslavs were on trial, charged with murder, arson and a long list of other crimes.

Border Trouble

Mexico.—On September 1, President Ortiz Rubio opened Congress with the usual ceremony in the presence of the House of Deputies, diplomatic representatives and high judicial, military and other authorities. After the rollcall and the declaration that the Chamber was duly installed, the session was devoted to the reading of the Presidential message and the reports of the Cabinet Ministers outlining the work of their respective departments. The President's remarks left no doubt that the program of his administration will be on lines laid down by Obregon and Calles. He said that Mexico had been consolidated into a free and sovereign country, respected by all nations, and had definitely entered on an era of peace, reconstruction and hope. The Church and State troubles were a thing of the past and not likely to recur "as long as the Church observed the law."

Finance Minister Montes de Oca explained in detail his negotiations with the international bankers, and the terms of the settlement concluded last July. He urged on

the country the frank recognition of the fact that financial equilibrium was impossible as long as the Government did

not pay its debts, and went on to outline measures to secure this equilibrium, such as new tariff legislation, assistance to mining and petroleum industries, etc. Senor Estrada, Foreign Minister, in a lengthy report described among other matters, the virtual expulsion of the Russian Minister early in the year, stating that there was practically undisputed evidence that Moscow had been responsible for attacks and insults offered to Mexican Legations and Consulates throughout Latin America. He also called attention to the progress of friendly relations with the United States, especially the harmony prevailing in the work of settling the boundary disputes between the two countries. Expressing a sincere desire to cooperate with the restricted expense program, General Amaro, Minister

Ministers' Reports

of War, reviewed the road and bridge constructions undertaken by Mexican troops, without loss of their principal mission of vigilance. Agrarian reforms by the Department of Agriculture were related by Minister Trevino, who reported 819 grants signed by the President covering more than 4,000,000 acres and benefiting more than 100,000 heads of families. Louis Leon, Minister of Industry, Commerce and Labor, in speaking of the petroleum industry, told the Chamber that last year 319 concessions had been granted covering about 22,000,000 acres, and hoped that development would improve as the causes for overproduction in the United States disappeared.

Peru.—The new Government headed by Colonel Sanchez Cerro was busily engaged in reorganizing the diplomatic corps, restoring business to normal, bringing members of the former regime to trial, and filling their places with adherents to the revolutionary cause. Many of the diplomatic agents of the old regime were asked to resign. Manuel Freyre y Santander, however, who holds the important post of Ambassador at Washington, was found satisfactory and is to remain in his position. Every effort was made to secure recognition by foreign Governments and assurances were given of Peru's friendliness and desire to satisfy its obligations and observe all treaties now in existence. This was especially true in the case of Chile where some thought that the new Peruvian government might prove hostile. During the week, many prominent business men conferred with the new President on the business situation, and ways and means were sought to restore normal conditions. In this connection, many American bankers assured worried clients that there was very little fear of repudiations of debts by the new Government. Former President Leguia, who had been ill on the cruiser *Almirante Grau*, was transferred on September 1 to an island at Callao. According to reports, he and his son were to be dealt with very severely.—Meanwhile, the United States Government took a non-committal stand on the recognition of the revolutionary government. The American Government was more concerned about the two Americans; Lieutenant Commander Harold Grow, and Charles Sutton, American irrigation engineer. The State Department was making every effort to have them freed, but the situation was complicated by the possibility that they might have taken an oath of allegiance to the Peruvian government. The State Department sought further information about their case.

Poland.—A climax was reached in the conflict between Marshal Pilsudski and the legislative bodies of Poland when President Moscicki issued a decree dissolving Parliament and setting the date for the new Sejm and Senate elections for November 16 and 23 respectively. Under the electoral law these are the earliest possible dates for the elections and their choice was considered as an indication of the Government's desire to have the new Parliament's support for the constitutional problem which was proposed as the most important election issue. The President stated

that a change in the country's basic laws was necessary to end the chaos which the present Constitution had brought about and which the new elections could remedy. It was reported that the dissolution of Parliament came as a relief both for the Government party and for the Opposition. For the forthcoming elections, it was predicted that the Left and Center Opposition parties would try to form one electoral bloc, so that the election would be fought out between this bloc and the Government bloc, with the Nationalists as strong outsiders and a National Minorities bloc as a fourth in the field. The Government bloc was expected to go before the people with a program for changing the Constitution, while the Opposition would set up an election cry for the removal of Marshal Pilsudski. The new Premier scored his first victory in the struggle when he assumed the Premiership on August 25; he scored again in his scathing denunciation of Parliament; he triumphed in securing the dissolution of Parliament; and he was expected to score an ultimate victory when the new Sejm and Senate are returned.

League of Nations.—On the eve of the opening of the Assembly public opinion on the so-called Briand plan for a United States of Europe was badly divided by the publication of a new plan elaborated by an organization called the "International Juridical Union," and composed of members more conservative than M. Briand. The plan is set forth in seven points, the chief of which are that the union should be non-political, should function within the framework of the League of Nations, should allow the formation of regional groups, should preserve complete equality of voting for each State, and should be directed against no one country in the world. The last-named condition evidently meant the United States of America. At Geneva, the new plan caused more confusion. It was apparently a rallying point for the enemies of Briand's plan, and some even expected that M. Tardieu, French Premier, would accept it, thus causing the resignation of Briand, and the reorganization of the French Cabinet. On the other hand, the declarations of opinion of the various countries invited by M. Briand were so vague, that it was thought the best he could expect would be a vote to refer it to a committee.

G. K. Chesterton has made the discovery that "modern men are more driven to an alternative between Catholicism and Cant." What he means by that he will explain next week.

Some weeks ago James Fitzgerald addressed "Some Words" to his next nurse. Next week he will elaborate his thoughts in a further paper, "More Words to My Next Nurse."

The football season comes on apace. In all the discussions about its problems little has been said about its place in the small college. That lack will be supplied next week by Leo Riordan, who is a sports writer on a large daily paper. His article will be called "Football and the Small College."

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SATURDAY, SEPTEMBER 13, 1930

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: Medallion 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

What Are Police For?

IN its issue for August 23, the *New York Evening Telegram* publishes the results of its survey of homicides in the city, during the first six months of 1930. It appears that a murderer takes but one chance in 164 of the death sentence, and only one chance in sixteen of being convicted of anything at all.

The survey was made with the police department in mind, and that fact should be taken into consideration in assessing the data. It is customary to pillory the police both for the fact that criminals are not always captured, and for the further fact that in very many instances apprehension means little more than detention for a brief period. This custom is wholly unfair. Like any other branch of municipal government, our police departments have their shortcomings, and we are not disposed to quarrel with the assertion that at times these may be exceedingly serious. But there is room for another view. Are not the police, not only in New York, but in all our large cities, failing to arrest criminals because their activities are diverted into fields which do not properly belong to them?

In New York, for instance, it has been said that about one-fifth to one-fourth of the available force is employed at work which has no connection whatever with the ferreting out of criminals or the suppression of crime. The regulation of street traffic seems to furnish one very outstanding example. Certainly there is no intrinsic reason why the police should be used for this purpose. When the traffic problem, which did not exist a quarter of a century ago, became serious, they were selected, mainly for the reason that no other city employees could be spared for the work. Should this problem become more snarled, as it almost certainly will, unless some traffic scheme wholly unknown at present is devised, further diversion of the police from the job of trailing criminals may be looked for.

Perhaps the tension on our present police forces might be lessened by relieving them altogether of responsibility

for the traffic. Were it transferred to some other city department, the police would be free to apply all their energies to the work which is theirs by prescription.

It is no easy task in this day to circumvent the criminal. He has advanced in skill and ingenuity, and he has at his command a variety of devices, scientific and otherwise, to aid him in his nefarious projects. For its protection society must employ agents of equal skill and subtlety, devoted exclusively to the detection and arrest of criminals. The present position of crime makes this imperative.

The due process of justice can be voided quite as well by incompetent police as by incompetent judges and juries. The process, indeed, is initiated by the arrest of the offender, and until that takes place, the task of repairing the rent in the robe of justice is impossible. The policeman at the corner may present no heroic figure, but he is as necessary in his sphere as, in the higher reaches of government, a learned and incorruptible Supreme Bench at Washington.

Dollars That Pay.

THERE was once a millionaire whose chief task in life was to make his dollars work for him. He was not content to put his money into the savings bank, as, we believe, few millionaires are, and while he was not a usurer, six per cent seemed too small a return. Hence he spent his days and his nights in finding lucrative employment for every one of his dollars. The result was that while nearly every one of them worked hard enough to bring him a dime at least once a year, they brought him no peace or contentment. Rich in money, he was poor in leisure, and in the end, poor in all the things that make life truly rich.

Not many Catholics, it may be admitted, find themselves in this plight, for not many Catholics are millionaires. Still, as holy men tell us, one can derive as much evil from small possessions, as from uncounted bags of gold and a thousand flocks grazing upon the hillside. The rich man of Scripture, who must wait until the camel passes through the eye of the needle before he can march triumphantly into the Kingdom of Heaven, is not necessarily a man with an exceptionally large bank account and a fifty-story apartment house on Park Avenue. Many of us make more pother about the few pennies which we possess, and derive more discomfort from riding herd upon them, than a Midas with his millions. It all depends upon our point of view. What are these counters for? What is their purpose? Are they intended to help us along life's highway, or is life's chief value to be found in the opportunities which it affords of burdening ourselves with huge weights of gold and silver?

Money can be nothing but a burden, and it can be made to help us to get the most out of life. It can drag us down, but it can also lift up. Henry Ford wrote not long ago that to make money had never been his ambition. His purpose, he said, had always been to make a good machine at a low price. The money that piled up as a result was put back into his factory to enable him to make more and better machines at a lower price.

But a dollar can pray as well as work, and he is the wisest investor who trains his dollars to pray for him. Were every Catholic in this country to insist that his dollars and his pennies get down on their knees, so to speak, every morning and evening, there would be a place in a Catholic school for every Catholic child, and no Catholic orphan would be deprived of his right to a Catholic training. Also, there would be more and better Catholics.

Our Exploded Natural Rights

A VOLUME not lacking in satiric touches, "The Land of Liberty," by Ernest Sutherland Bates, is reviewed by William MacDonald in a recent number of the *New York Times Book Review*. Mr. Bates is strongly of the opinion that in this country liberty is little more than a word in the dictionary, and as he looks at the host of repressive statutes which annually pour out of the legislative hoppers he grows pessimistic.

Now Mr. MacDonald, himself a writer on historical topics, agrees that Mr. Bates has not overstated his case. He finds that Mr. Bates' recital is "so damning as to prompt inquiry as to how such things can be." But whereas Mr. Bates looks to the Declaration of Independence and, according to the review, accepts its doctrine of natural rights, Mr. MacDonald will have none of this balderdash. "It would seem superfluous to point out once more that the whole notion of natural rights in the sense in which the fathers of the Republic used the term," he remarks, "has been so thoroughly exploded as to leave it no longer of practical importance, save as an obstacle to clear thinking about society, government and law."

This much may be said for Mr. MacDonald—he speaks for the majority in this country, and runs with the pack. It would indeed be hard to find a clearer and more explicit account of what probably nine out of every ten Americans think on the subject of natural rights. In their eyes the doctrine of natural rights has indeed been exploded, and the force of the explosion has been so terrific that the scattered fragments constitute nothing but an obstacle, to use Mr. MacDonald's phrase, to clear thinking.

It is amusing to note that it has cluttered Mr. MacDonald's thinking too. What he understands by "natural rights" is certainly not what was understood by the fathers of the Republic. To Mr. MacDonald, as is clear from his review, the term conjures up the vagaries of Rousseau, with his natural man and his state of nature, which, as he quite correctly remarks, connote a condition which "never had any existence." To the fathers, natural rights were far removed from the speculations of Rousseau. They did not find the origin of these rights in a factitious state of nature, but, on the contrary, in the author of nature, Almighty God. Nor did they attempt to define the term, contenting themselves with the terse summation which, properly understood is fairly adequate, that the chief among them were "Life, Liberty, and the pursuit of Happiness." Whether their reasoning and their conclusions were right or wrong, is not to the point. The point is that both differed from Rousseau's. When Mr. MacDonald, after exploding Rousseau, identifies the

fathers with Rousseau, and proceeds to explode them also, his procedure is crystal clear and wholly unconvincing.

We are grateful, however, for Mr. MacDonald's printed statement of his belief that man has no rights, but only concessions from the State. In it, he repeats the doctrine taught in practically every non-Catholic institution of learning in this country; and he introduces it with a naive "of course" which indicates how well he and the country have learned the lesson. But having rejected the doctrine of natural rights, it is quite impossible to understand upon what principle of reason he bases his detestation—which we heartily share—of the silly and injurious repressive legislation which in this country is making liberty a fading memory. Admit that man has no rights, and you cannot complain that these non-existent rights have been diminished or destroyed.

Mr. MacDonald holds out no remedy, apparently, and perhaps the disease has struck so deep that there is none. Certainly none can be excogitated by those philosophers who contend that the sole source of liberty is Congress or some State legislature. But it is easy to find a remedy in the philosophy which teaches that the State exists primarily to protect the unalienable rights with which the all-wise Creator has endowed every human being.

Too Many Teachers!

THE Governor of New York does not deal in what a Missouri politician, famous in his day, used to call "weasel words." Whenever he speaks, he may be depended on to give us something worth thinking about. Unlike the egg that has been sucked by a prowling weasel, his words are full of meat.

An admirable instance is afforded by Governor Roosevelt's speech at the dedication some days ago of a State normal school. To most of us the occasion would have furnished an opportunity of dilating in sounding periods on the need of more teachers and better teachers, and in all probability we should have brought our sounding periods to an end with a panegyric on education. But the Governor did nothing of the kind. He spoke of the need of better methods in training teachers, and suggested that our normal schools were fighting an economic law by giving us teachers for whom there is no overwhelming demand. The teacher's job is a noble vocation, but, said the Governor, "there are 5,000 women teachers in the State today, qualified to teach, but out of a job."

We confess to some suspicion that the Governor omitted the qualified applicants carried on the rolls of the city of New York, when he made that census, but even granting that he included them, it is plain that the New York market is overstocked. It is all very well to spend thousands of dollars in training good teachers, but if they must waste their sweetness on the desert air, the expenditure does not appear to be exceedingly wise. A number of States have come to this conclusion; at least the question has been seriously raised, and educators have asked whether it is not wiser to concentrate for the present upon the erection of schools, especially in the rural districts, instead of upon normal institutes and colleges.

Thus far, their troubled questioning has not sufficed to stem the rising tide of teachers. There is something in the atmosphere of the day which makes "normal schools" the most conspicuous objects on the educational horizon and "teacher training" the most energetic activity in the educational world. We are building machines for which there is no immediate use, and, perhaps, no use at all.

Unfortunately, we Catholics cannot say that we have too many teachers for our own schools. We are not embarrassed by our riches, but we are hopeful of a turn in our fortunes. The novitiates of the teaching Orders report a good number of applicants, and diocesan normal schools were never so active. We are doing fairly well in this respect, but we can and should do much better. All signs point to an extraordinary growth in our elementary and secondary schools in the next decade, provided that we can staff them adequately. The field is rich. Can we harvest it?

It would be difficult, then, to perform a greater service to Catholic education than to encourage vocations to the teaching communities of men and women. In his Encyclical on "The Christian Education of Youth," the Holy Father exhorts us to this apostolic work, and it is to be hoped that our educators, now about to begin another year of fruitful service, will be mindful of the Pontiff's counsel. After all, our greatest endowment is not in money, but in devoted men and women. Increasing that, we are safe.

The Labor Day Speeches

THE Labor Day speeches of 1930 present no points of striking novelty. For the most part, they rehearse old grievances and suggest old remedies, most of which long ago demonstrated their ineffectiveness. The heads of organized labor appear to be groping in the dark, catching at anything which promises a way out. Happily they have thus far repudiated the silly program of force, but beyond the attempt to secure a remedy for various ills that afflict the worker, in legislation, they have not offered much that is worth while.

Some day, doubtless, organized labor will find a head who is strong enough to take up a constructive program, and is endowed with the perseverance to stick to it. Appeals to labor to support this or that legislative policy commonly leave us cold, for the simple reason that while it may be good enough to meet a present crisis, it never goes to the root of the conditions which oppress the workingman. Why cannot the labor heads take such men as the Rev. John A. Ryan, D.D., the Rev. Joseph Husslein, S.J., and Mr. F. P. Kenkel—to mention only a few outstanding figures—into their counsels, and draw up a program which meets our economic and social difficulties adequately?

It is a poor business to patch up the roof of a house which is about to fall down. Organized labor has been steadily declining in membership for several years. If the decline keeps up, the house will fall. Why all this pother, then, about the child-labor amendment, the ma-

ternity bill, the Federal education bill, and, in some States, about old-age pensions? Nothing can save organized labor but a sane, radical, Christian policy. Workers who think are getting tired of the half-way devices which their leaders are trying to palm off on them as a valid philosophy of life and labor.

The labor movement is suffering at the present moment from some very unhappy entanglements. It is impatient of criticism, and it seems to prefer the kisses of an enemy to the blows of a faithful friend. At the very time when capitalism presents a well drilled and unbroken front, labor's leaders make empty speeches and wave impotent flags. This is all very well for a Labor-Day picnic out at Shailer's Grove, but for the rest of the year it is worse than useless.

Our friendship for organized labor is of long standing. The unions have done much to vindicate the principle of collective bargaining, and to secure decent working conditions for wage earners, and their extinction would be nothing less than a social calamity. But the simple truth is that too many of their leaders have tried to devise policies affecting and regulating human relations, without any thought of a Christian philosophy of life. The thing cannot be done. We can bear with organized labor as it exists at present, but only because we hope that an intelligent leadership will make it something better.

The Politician's Ear

THE devotion of our statesmen to the will of the people is one of the most admirable features in American public life. Having heard somewhere that this is a Government of, for, and by the people, they lose no opportunity of consulting the people. What use they make of this advice depends, however, on many circumstances, of which the most common is the proximity of an election. Yet we cannot but think that these high-minded patriots are in error. Surely, the best government cannot be the government administered by officials who, having no minds of their own, are obliged to lay an ear to the trampled ground before they can form a safe conclusion.

These reflections are prompted by the unhappy fact that some of our most eminent statesmen are wobbling in their devotion to Prohibition. One candidate has announced that while she believes firmly that the Eighteenth Amendment ought to be retained, she will be glad to believe with equal firmness that the Eighteenth Amendment ought to be repealed, on and after the adoption by the people of a solemn referendum demanding immediate repeal.

There is something confusing in this willingness to oblige. If Prohibition is a moral issue, in the sense of its proponents, it remains a moral issue regardless of what the people think about it. It is not easy to think of Washington, for instance, or of Lincoln, professing their readiness to blow hot or cold at the word of command. But these men, undoubtedly great in other qualities, lacked the politician's ear.

Mexico: Land of Mystery and Romance

JOSEPH F. THORNING, S.J.

MEXICO is a land of mystery and romance. From the moment you glimpse the low-lying lighthouse at Vera Cruz until you depart by one of the northern gateways, Ciudad Juarez, Nuevo Laredo or Matamoros, you are under the influence of a strange spell. Mystery lurks in the calm, inscrutable Indian features; there is more than the promise of romance in the black, flashing eyes of the mestizos. Everywhere there is beauty, charm and ugliness. Gayety has a somber tinge south of the Rio Grande. There are few of the swift, joyous dances of southern Spain, while a note of melancholy haunts voices that are lifted in song. The mystery of the Orient is there and so is the East's enchantment.

Romance has never failed to fire Mexican history. Centuries before Columbus, Mayapan, "banner city of the Mayas," was the center of a great theocratic empire. Farther north, rather close to Mexico City are the pyramids of San Juan Teotihuacan, emblematic of that Toltec culture which preceded the Aztec domination. The builders disappeared as silently and inexplicably as they appeared. The Toltec temples are fully as impressive as the pyramids of Egypt, but served a wholly different purpose. By the banks of the Nile were raised mausoleums for the dead; the ancient inhabitants of Mexico hewed stone for the worship of their gods. Where the religious inspiration predominates there is apt to be love. Even the gruesome rites of the Aztecs were not divorced from zeal for things Divine. Yet perverted love is always terrible. Before Christianity, love was not absent from Mexico, but it was love stained darkly with a blood lust of sadistic impulse. Pagan pageantry could not gild pagan standards of thought and action.

Mexico's story did not lose interest with the coming of Cortez. There was something epic about his first move. Determined to cut off every hope of retreat, he ordered the destruction of his own fleet at Vera Cruz and struck out for the "Venice of the Aztecs." Neither ravines nor mountain ranges were an obstacle for his 500 Spaniards and their seven pieces of artillery. Native allies were pressed into service. Then came the momentous meeting with Moctezuma, which was staged with all the pomp and magnificence of medieval times. The storming of the Great Teocalli, the retreat from Tenochtitlan, *La Noche Triste*, the siege and downfall of Tenochtitlan, followed in quick succession. No wonder Gibbon in his "Decline and Fall of the Roman Empire" has given us no more glamorous legend than Prescott in his "Conquest of Mexico."

With the glad, sweet surrender of the native population to the Crucified Saviour, a part of the story which Prescott slights, none of the color was lost from the Mexican scene. On the contrary, while heavenly light flooded the landscape, the great jasper stone in the Teocalli was rolled away and the unbloody Sacrifice of the Mass was offered on the former site of human slaughter.

Suffering became intelligible, adorable in the lineaments of Christ on the Cross. Faith and hope transformed cruel love into supernatural charity. The deep, natural piety of the Indians received a crowning mark of Divine favor. The appearance of Our Lady at Guadalupe inspired the motto: *Non fecit taliter omni nationi*, "He hath not done the like to every people." No one can question Mexico's place in the Divine plan.

It is just this presence of the supernatural element which marks the contrast between the conquest of Mexico and that of the North Atlantic seaboard. In the latter hardness and cruelty took the place of love. Where the Spaniard, in spite of individual failings, accepted the Indian as an equal in love and marriage, the Puritan pushed the aborigine back into the wilderness with a supreme disregard for his soul's salvation. Mexicans, Catholic and non-Catholic, are well aware of this. Recently, before a large American group the young Mexican who had been invited to speak, declared: "You Americans solved the Indian problem by the easy method of extermination. In Mexico the Spaniards at least offered us the Sacraments of Baptism and Matrimony." It is well known that the early Spanish friars encouraged intermarriage where love had led the way. It was a clear implication of their Christian teaching. No less an authority than Dr. Mary Austin, of Santa Fe, N.M., who has worked and studied among the Indians all her life, does not hesitate to pay her tribute of praise to Catholicism for this very proper attitude. Certainly it was the more humane and Christian method, whatever may have been its merits from the standpoint of worldly expediency.

The consequent racial setup forms the key to a great deal of Mexican history. Three hundred years of white supremacy did not produce homogeneity or a genuine national consciousness. The Indians, to begin with, were as different among themselves as Catalans and Basques. They comprised at least fifty distinct tribes with more than fifty distinct languages, dialects and sub-dialects. Geographic environment made little for racial amalgamation. Long stretches of desert land and mountain range rendered communication of extreme difficulty. The Indians survived, but they survived as unrelated units, each tribe preserving much of its primitive agriculture, household industry and habits of thought. In the meantime a new variable arose, the mestizo. He emphasized the direction of forces in Mexico, which was centrifugal, not centripetal. Figures for 1810 are not exact, but they sketch the population complex roughly. There were then 2,500,000 Indians to 1,000,000 whites and 2,000,000 mestizos. One hundred years later, in 1910, the Indians had more than doubled, the mestizos quadrupled, while the whites remained almost stationary. Needless to add, the period from 1810 to 1910, if we except the dictatorship of Porfirio Diaz, represented for the most part a century of revolution. Without interpreting events from a purely ethnological basis, we may

judge that the above disturbance in the racial equilibrium could not fail powerfully to affect both the political and social order.

While these forces were tending to tear Mexico asunder, other factors of disintegration began to operate. The peons were aroused against the great land-owners, and a program of agrarian reform, ever-recurring dream of the Revolution, was attempted by Carranza, Obregon and Calles. Then the Revolutionaries themselves split into *Agraristas* and *Obreristas*, representing the agricultural and labor interests. The Government, torn between the need for foreign capital and a desire to conserve the country's natural resources of oil and mineral wealth, adopted a policy which jeopardized the one and failed to use the other. Nor did the struggle with the Church contribute anything to the much-needed national unity.

Fortunately an irenic temper is now manifest. Political leaders have seen the folly of introducing further bases for conflict into a people which must face grave difficulties at home and abroad. National solidarity alone can furnish the solution. Uplift workers from other lands make confusion worse confounded. Protestantism, with its divisive influence, is a real menace. Catholicism, on the contrary, is a powerful existing common bond which obliterates differences which would divide, be they racial, political or economic. The unbounded religious enthusiasm of the Mexicans can be the foundation of a new era of peace, not the gilded, dangerous peace of the Diaz

regime, but of peace which shall recognize the right of every Mexican to adequate food, shelter and clothing.

Much of the rancor, engendered by conflicts of the last twenty years, has disappeared. The tone of the press is dignified and correct. There was real indignation when the Governor of the State of Tabasco, in defiance of the Federal Government, refused to accept Msgr. Camacho, its lawful Bishop.

It is fair to assert that the President of the Republic, Sr. Ortiz Rubio, is fulfilling his part of the agreement for the solution of the religious question in a spirit of loyalty and good faith. The recent restoration of the Cathedral of Mexico was carried out with tact, courtesy and understanding. Due to the character of the Mexican fundamental law these negotiations are both delicate and difficult, but in a land where time is at a discount, patience may not prove unavailing. Certainly it was gratifying to hear from a Catholic source of unquestioned integrity that the actual head of the Mexican Government "had done more than he had promised." Of course, he is bound by the Constitution and the laws which circumscribe many important rights of the Church, but Catholics retain the right to petition for the repeal of any objectionable provisions. With the reform of the electoral system, which the leading newspapers of Mexico do not hesitate to describe as *una burla*, a farce, there is no reason why this right should not be exercised. For in Mexico, land of mystery and romance, it is the unexpected that happens.

The Church Harvests Her Rural Life

JOHN LAFARGE, S.J.

THE eighth annual convention, in Springfield, Ill., August 26 to 28 of this year, marked the completion of the first stage in the history of the Catholic Rural Life Conference. For the tireless apostle who has been the soul of the conference since its beginning, the Rev. Edwin V. O'Hara, LL.D., Director of the N. C. W. C. Rural Life Bureau, has been appointed by the Holy See Bishop of the diocese of Great Falls, Montana. At the conclusion of the convention, which was held in their splendid new club, set generously at our disposal by the Springfield Knights of Columbus, Father A. J. Luckey, of Manhattan, Kan., a former president of the conference, presented to the Bishop Elect a crozier as the personal gift of the Directors of the Conference. There were mingled regrets at the loss of his active direction, confident hopes for his fruitful apostolate in his new field, and prayers that his work may be carried to a successful conclusion by other willing hands, while he remains with the Conference as its Honorary President.

To make even a dent in the rural-life situation as found in our 3,000-odd rural Catholic parishes in this country seemed impossible when the work of the Conference began. The paradox was there, though not widely recognized: that the countryside, which is the source from which—immigration excluded—the Church recruits her strength and physical existence in the United States, should like-

wise be her weakest spot: most exposed to the assaults of the enemies of the Faith, most neglected, most religiously demoralized.

But what kind of a practical program could be found to remedy the troubles of the rural parish? Help is needed on every side. First of all, there is the difficulty of providing religious instruction to a scattered population, deprived, in many cases, of proper parish-school facilities. Then, with religious leakage come moral problems in family life and the decay of the rural home—the foundation of our country. The Church, too, cannot neglect the farmer's economic problems, often cruelly exploited by interested demagogues. Health, recreation, and other social needs fall also in the province of true Christian zeal and charity.

Non-Catholic agencies have made exhaustive surveys and studies of many of these problems. The Catholic Rural Life Conference has availed itself of their stores of findings from the beginning, especially those of the American Country Life Association. In the field of public-health work, economic analysis, recreation and various young people's activities, such as the attractive Four-H Clubs, their suggestions simply cannot be neglected. Nevertheless, they also are at sea as to many matters, even those not strictly religious, such as the rural home; and the first tentative rural-life program worked

out by the Catholic Conference was hailed by the non-Catholic organizations as a solid contribution to the country's welfare at large.

With such scant resources—a mere handful of country pastors and a few devoted laymen and women—the Conference adopted the method of setting on foot each year, where feasible, *one tangible project*, however moderate. And the Conference has thereby reaped a harvest, in this year of sun-scorched fields.

The first result was the religious school. If you want to form an idea of how this project has succeeded, ponder on the fact that during this past year some 1,000 of these vacation schools were conducted in a hundred dioceses of this country. So great is the interest of the American Hierarchy in this work that \$5,000 was allotted to the Conference last year by the American Home Mission Board in order that the vacation-school program could be properly demonstrated. The Sisters in many instances teach in them; in other instances seminarians or lay volunteers. One of these seminarians, M. E. Fleming, of Eugene, Ore., toured 2,000 miles of the State of Colorado this summer in an old, second-hand "chariot," seeking neglected children and conducting eleven vacation schools. Not only are the public-school children instructed but a vast amount of misunderstanding is done away with. In one place, where Mr. Fleming finished his school term with a children's picnic, forty local business men, reputed Ku Kluxers, cheerfully gave each a little prize for the occasion. The only person, unfortunately, who refused, was a Catholic.

This question of religious misunderstanding, for which harsher words are sometimes used, was mooted at last year's convention. It has been the special preoccupation of the Conference's President, Father W. Howard Bishop, of Clarksville, Md., who was re-elected President for another term. It is a subject, said Benedict Elder, of Louisville, in a scholarly paper which he contributed to the Conference, which "defies scientific analysis because it pervades and challenges the whole of life, part of which is supernatural and therefore beyond the competence of science to deal with." The task of overcoming these misunderstandings, however,

is the great Catholic enterprise in which all of us alike, the laity no less than the clergy, women no less than men, even very young children by their prayers, have each a part and share. . . . The unit of authority under the Vicar of Christ is the diocese; hence it seems in keeping for every movement to carry forward the better understanding of the Church to be organized within the diocese.

A year's study of the problem, with the principle just mentioned kept in view, led to the following suggestion, embodied in a resolution:

The Conference specifically recommends the establishment of the Confraternity of Christian Doctrine as an organized means, enjoined by the Canon Law of the Church, of spreading religious enlightenment, particularly among the 2,000,000 Catholic children attending the public schools in the United States, and overcoming religious misunderstandings. The Confraternity should have a rich and well-balanced program, including such vital activities as vacation schools, religious correspondence courses, weekday classes, adult religious education, coordination of catechetical helps, teacher training in colleges, seminaries, and special classes, etc.

Some of these possibilities in the plan were brought out on the third day of the Conference, when Father Leroy Callahan, Director, told of the work with public-school children of the Los Angeles Confraternity of Christian Doctrine, and Father Leon A. McNeill, Superintendent of Schools of the Wichita Diocese, described results in teaching religion by correspondence. The need of *thorough organization* of catechetical work was repeatedly illustrated. The Parish Service staff of Father Nell, of Effingham, Ill., Vice-President of the Conference, prepared a splendid exhibit of equipment available for any rural parish; details of which Father Nell will gladly furnish to any inquirer. The Mission Crusade, the Sodality of the Blessed Virgin, the different forms of projection and picture apparatus were all richly demonstrated. At a symposium on religious education for public-school children Father George Link, of Benld, Ill., presiding; Father F. Gregory Smith, of Denver; Father Joseph H. Ostdiek, of Omaha, and others also dealt with problems and possibilities of religious education work under the auspices of the Confraternity. A sectional meeting was also devoted to discussing, as in previous years, the curriculum of the rural schools, Father J. M. Wolfe, of Dubuque, Iowa, treating of the junior high-school course of study.

For economic problems, the parish credit union is the Conference's specific remedy. Discussed in 1928 and 1929, the plan took hold so that, since January 1, 1930, twenty-six parishes in this country have organized unions, in addition to twenty-two previously existing. The latest, organized August 24, was the Our Lady Gate of Heaven parish in Detroit. This year the convention devoted a whole day and section to the study of the technique of the credit union, under the guidance of Roy F. Bergengren, Executive Secretary of the Credit Union National Extension Bureau, and William F. Rohman, Treasurer of the St. Andrew Credit Union of St. Louis, Mo. It was Mr. Bergengren's organization which made it possible, by its services now offered free to any parish intending such an enterprise, and by free distribution that it gave to the Conference's publications, to start a movement which, it is predicted, will attain an immense growth in the next twelve months' time.

In his talk, Father J. M. Campbell, of Ames, Iowa, showed, from his own experience, the good the credit union can do in the way of developing leadership and practical Christian charity in the parish.

S. H. Thompson, President of the American Farm Bureau Federation, of Chicago, and Mr. John C. Watson, National Farm Bureau Tax Committee, contributed a valuable discussion of the farmer's tax problems.

This year, for the first time in its career, the Conference could offer a specific suggestion for the third and most intimate, delicate problem of rural life, that of the home. As was resolved:

The spread of the true Catholic concept of the *parent educator* is recommended as a specific program in building up a truly Christian home and safeguarding the home against current ethical errors. A committee to develop this program is authorized by the Conference.

A day's discussion was devoted to this matter also, the

writer presiding, and presenting interesting answers to a questionnaire, on the question of educating older pupils to parenthood, that had been submitted to a group of Sister Supervisors. Miss Ellamay Horan, Professor of Education, DePaul University, Chicago, skilfully analyzed the adolescent's needs. Father James Byrne, of St. Paul, told of the Parent-Teacher Association as an aid to family education, and Mrs. T. M. Coughlin, of Mankato, Minn., contributed a brilliant pen picture of the rounded Catholic home-life ideal. Dr. O'Hara then announced that he was so convinced of the importance of this particular work that, by acting as chairman of a "Parent Educator Committee," composed of the five speakers just mentioned, he would agree to retain one active connection with the Conference. A later article will explain more fully the idea of the Parent Educator, as discussed at Springfield.

At the mass-meeting on Wednesday night, the Right Rev. James A. Griffin, D.D., Bishop of Springfield, brilliantly described the national rural situation, the background of the conference. The drought, too, entered into this background, and a resolution of sympathy for the drought sufferers was framed.

Springfield outdid itself in hospitality. The Knights of Columbus, the Diocesan Council of Catholic Women, with its gracious officers, Miss Isabel Fogarty and Mrs. McShane, and the local clergy, extended a lavish welcome, which culminated in the great K. of C. annual barbecue Wednesday night. I hope that Nicholas Vachel Lindsay, in one of his meditative evening prowls from his staid mansion near the K. of C. club, took heart to visit the barbecue, for only he could do justice to it. From that bewildering scene of drifting, happy humanity, electroglared and radio-lulled, under the breathless heavens, all in incredible order, one great joyous scene of "Catholic Life," the writer, I am ashamed to say it, kept as his most vivid impression the turtle race. The poor turtles—well, they just turtled along; and you won if they landed where you expected.

The day of our rural parishes just turtling along is passing. If they are not to perish, they will join the march of wisely guided Catholic Action, and will do well to adopt the prudent recommendations made by the Catholic Rural Life Conference.

SENTIMENTALIST

Why do I smile? And why this instant tear
That blurs my youthful rhymes and dims the page:
Chaotic words of wonder and of fear,
And eerie thoughts of neither youth nor age!
Those stormy days are done—so Time decreed.
Why do I hesitate—they have no worth—
To lay my leaves before you, let you read,
And join you in your whimsical half-mirth?

And when the laugh is done, with gesture gay
Why not consign them lightly to the fire,
And as they flame, with cool composure say,
"So passes youth, so perishes desire?"
I do not know the why, but silently
I fold them in the box and turn the key.

M. E. BEECHER.

Page Buddha!

H. M. DENNY

THE name of Patrick Timothy O'Rourke is certainly the grand old Irish name and a far cry from Buddha with the family name of Gautama, yet that same P. T. Rourke as he calls himself, has got me so troubled that I'm appealing to the wise to define Buddha's place in Holy Mother Church (yes, 'twas *in* I said) for my young university lad and me.

Recently a group of us were dawdling over our luncheon when the lad breezed in. He works afternoons in our office and spends his mornings at the State University laboring to become a master of something or other.

"Did you know," said he to me, in a voice that carried to the ears of all, irrespective of creed, "that Buddha is a canonized saint in the Catholic Church?"

I got a firm hold of my temper. "Now is he so, indeed? What's his feast day and are you making a novena to him?"

The greatest fault I have to find with the young is that they take themselves so seriously, having no sense of humor. He came back at me as solemn as an owl with:

"Oh, so you don't know. I'm taking the History of Religion under Dr. Moderator at the U. He told us about it. There's a new book out which gives the details. Of course, Buddha wasn't canonized as *Buddha*; that would have been too raw. His saint's name was—let me see—Josephus, I think it was. Anyhow there was such a strong demand for his canonization that they compelled them to make him a saint."

It was only by a powerful effort that I held control of myself at all as I queried: "Just who compelled whom to make whom a saint?"

The lad looked patient as one must in dealing with the old whose minds are failing them. "An overwhelming majority of the Catholics compelled the Church to make Buddha a saint."

"Patrick," cried I, rejoicing to see him wince at the name, "you surely know better than that. The Church of God cannot permit numerous and influential 'thems' to dictate false spiritual policies. The Church couldn't possibly canonize Buddha."

"Why not?" demanded he. "Buddha was a good man at whose tomb miracles were wrought. Aren't they the sign of sanctity? Dr. Moderator warned us this might be a jolt to narrow, old-fashioned Catholics."

"Buddha *was* a good man," quoth I, "with a lot more sense than some I might name, but he lived 500 years too soon. His religion is false—pantheistic—with no knowledge of the one true God. He never knew Our Blessed Lord either through expectation or realization; he was never baptized—"

P. T. caught me up here with "One doesn't have to be baptized; look at the early martyrs. Dr. Moderator says—"

I clasped my head and groaned, "Oh, O'Rourke! How can you? One must certainly be baptized either by water, desire or blood. Buddha was obviously not a Christian by baptism of water, neither have we any evidence of a

baptism of desire such as the Prophets of old experienced. He most assuredly was never martyred for the Faith—"

"What right have you to put a holy man in hell?" exclaimed our liberal young Catholic.

"I put no one in hell," I answered, my choler rising. "If Buddha is in hell he put himself there. Who am I to pretend that I know the secret judgments of the Most High? The monstrously absurd question at issue is not where I put Buddha but whether the Church has canonized him or not. Paddy, I'm afraid you're a poor student. Surely, Dr. Moderator is too scholarly a gentleman to indulge in such foolish talking."

"Oh, he said it all right," replied my tormentor, "I've got it down in my notes somewhere. Why if you had heard him you'd have known 'twas a compliment, making the Church seem so broad and liberal. I can assure you that Buddha has been canonized, since he says so—"

It was at this point that I disgraced myself. I not only told O'Rourke it was foolishness but I designated the brand by what Canon Sheehan called a good old Anglo-Saxon expletive.

Our non-Catholic audience fled. P. T. was shocked, not only by my disgraceful language and narrow-minded intolerance, but had I not also called him a fool which was contrary to Holy Scripture—

It was at this point that I made a leap at him with such a wild look that he fled.

I spent my entire weekend in research work. I read everything which had any bearing, either remote or proximate, on the subject. The result was a scholarly paper if I do say so. There was a resumé of Buddha's life; the subsequent conversion of the Indies by St. Thomas; the legendary transformation of Buddha into a Christian convert by the Oriental Christians; the growth of his cultus as St. Josaphat; together with a brief history of beatification and canonization.

P. T. was coldly kind and very distant when I met him Monday. I had to force my paper on him. He said he had got out, over the weekend, for a day of golf. I don't know the game myself but he played a certain number of holes either seven or seventeen—or it might have been seventy now I come to think of it.

Well, that certainly appeared to be that, so I left him without further speech. However, knowing the lad as I do, I wasn't surprised to receive a visit from him within the week.

"See here," rather restrainedly, "you got all this from the Catholic Encyclopedia? It must be authentic then." (Strange idolatry these intellectuals pay to the printed word.) "Dr. Moderator appears to be right, for it says that Josaphat got into the Roman Martyrology of the seventh century, so Buddha, as Josaphat, must have been canonized."

I gasped. "My unfortunate boy, in those early ages each locality had its list of local saints, decided by the bishop of that place. The churches exchanged lists. Any one can read between the lines. The name of a spurious saint could easily have found its way even into the Roman Martyrology of those days. But that's a far different matter from the canonization of a pagan god. Most

theologians regard the act of canonization as part of the Pope's infallible power. Now if the Church can be proved to have erred in such matters that is the end to her claim as the infallible Teacher of Truth. I'm afraid that your good Doctor is a little too subtle for you."

O'Rourke stared. "Say, I never thought of that. If that is true he ought to be called. Come on out to the class and challenge him on this."

"Me! Why pick me out to be slaughtered to make a Roman holiday? Haven't you the wit or the spirit to do it yourself?"

"I'd like to know for sure before I speak out," cheeped P. T. "Besides I must think of my credits. I can't afford to flunk. This reading between the lines might be all right in the Victorian era but we at the U are more coldly rational and scientifically critical."

"Go talk to Father Murphy, your parish priest," snapped I.

O'Rourke snorted. "Father Murphy is impossible. He still believes in six literal days of creation. Besides," he added, "I've tried that before. He'd just shrug and say, 'Well, if you will go there and risk your faith.' Just as if the U could shake my faith. Why, I've found them all most kind and liberal out there—not a bit of bigotry. Then Father Murphy would stick me for about twenty tickets for this week's card party. I know him."

I sighed "My dear boy, Father Murphy has faith. He knows it was God who did the creating. It would have been just as easy for the Lord to do it in six seconds as in six days or six hundred million years. Father isn't bothered by the how, that's a non-essential. However, if you do not care to go to him, go over to the College and see the Fathers there. They will be glad to help you and they won't embarrass you financially or otherwise."

It was at this point that P. T. began to grow blurred and foggy in his talk. It seemed he didn't know the Jesuits. He hated to intrude, and besides he was so busy. He left rather hurriedly because he had some frat meeting to attend but he did promise, before he left, that if I got AMERICA to settle the question he would read the article—if he had the time—and if I loaned him a copy of the paper.

HOMeward

The smoky orange of the sunset
Drifts on a wrinkled hill;
In the warm caress of evening
The wind is still.

The golden flood of a fading day
Is poured alike on thatch and dome,
As a man and a woman, with a merry child,
Slowly wander home.

Hand in hand, with eyes like the grass,
Gold-green and glad in the June-sweet weather,
With faces sending smile for smile,
They pass together,

Bound by a triple chain of joy,
Whose links are ever bright and new,
And hearing now, serenely chiming,
The bells of love-come-true.

J. CORSON MILLER.

Lynch Law in Indiana

ROBERT R. HULL

THIS is the story of the horror which transpired at Marion, Ind., on the night of August 7. Superficially, it did not differ from other lynchings, save as it indicates that such happenings are as possible in Indiana as in Mississippi. The South, doubtless, will take comfort from the obvious. Excepting that fact, which has been recognized for some time although not granted due weight, the sequence of events on that night is easily grasped. There are no *lacunae*. Each stage of the sordid drama easily dissolves into the next following, and I anticipate that some readers of these lines will resent the bare suggestion that there was any factor in the case which cannot be fitted neatly into the familiar framework of the defense mechanism usually employed to explain occurrences of the kind.

I have taken some pains to convince myself of the opinion of the "man-in-the-street." If he thinks about the lynching at all, his conclusion is that the people, source of all authority, after their patience had been exhausted, "rose up in their might" and attempted to correct a long-standing abuse. Of course, if one grants the appositeness of the view which looks upon the triumph of emotionalism as inevitable if not healthy in itself and believes that affairs must be left to take their "natural" course, there is nothing mysterious about the events of that Thursday night.

The three Negro youths charged with the double crime were arrested on the morning of the day. After lunch a crowd began to collect about the jail. Word to the effect that all three culprits had confessed "went out" (as if by itself) in the afternoon. Before nightfall the crowd had increased to the estimated number of 2,500. The story of the robbery and murder of a young man and the assault on his fiancée was told over and over and lost nothing in the telling.

By 9:00 p.m. there were 4,000 people in the vicinity of the jail; and, about that time, those who stood before the main entrance were beginning to utter threats. The father of the outraged girl paid a visit to the sheriff, within the jail, and demanded the surrender of the three Negroes to the crowd. On being refused, he returned to the crowd, was jostled, and fell. As if it had been waiting for this signal the mob surged forward, led by fifty or more ringleaders. The doors were battered in with sledge hammers, the bars loosened and forced aside with crow-bars, an entrance was cleared and a mixed multitude of men, women and children swarmed into the jail.

None of the eyewitnesses with whom I have conversed believes that the sheriff and his deputies were taken by surprise. Police officials called in to assist from Huntington say that by noon of the day a definite plan to lynch the Negroes had been agreed upon by the mob. The sheriff could not have been unaware of these menaces. He lived in the jail building and had only to look through a window to perceive the humor and patent intentions of

the increasingly excited throng. He had plenty of time to remove the Negroes out of danger. Yet, even when, at 9:00 p.m., the leaders of the mob stood with ropes in their hands, he was "negotiating" with the father of the girl, the mob's delegate. A sheriff of firm resolution would never have allowed him to return, after the very mild refusal, by the way he entered to the crowd. The father had become a symbol; between the man and the mob there was the closest bond of sympathy; and, when the stricken man stumbled and fell outside the jail door, that was the beginning of the end.

One is reminded, by all this, of the terror which seized sheriffs and judges of the State during the days when the Ku Klux Klan was riding the crest of the wave. The Klan knew very well that these officials could be depended on, not only to be out of call and hearing when some depredation was afoot, but even to facilitate the operations of the precious "aroused populace." I have been careful to canvass the impressions of Protestants and Catholics who were present or have means of knowing the undercurrents of opinion, and there is nobody who does not think of the Klan. Not that the Klan, as an organization, intruded itself into the affair; but these persons regard what transpired as a manifestation of the Klan spirit. It is obvious to everyone who knows Indiana that little in the way of radical endeavor to change the soils from which the Klan sprang has been done. And this element, too, is on the surface.

I continue with the chronicle from the point where the mixed crowd poured into the jail. There was a slight show of resistance; a few tear bombs were tossed into the throng; some few heads were bruised on both sides. And, once things had come to this pass, with the mob filling the jail, one is inclined to agree with the sheriff that the "revolution" could be regarded as a *fait accompli*. A slaughter of "women and children" in the circumstances would have been "unthinkable."

The mob forced its way through iron, stone and brick as if through paper. Soon the leaders came to the cell-block or "bullpen" where the twelve Negro prisoners were kneeling in a huddled frightened group and praying. What "spiritual consolations" in the hour of death the victims of the mob's fury had, were improvised on the spot; and this most attenuated reference to a future world was crudely snapped when the leaders almost immediately recognized two of the three Negroes for whom they were searching, Thomas Shipp and Abram Smith.

I for one was not surprised to learn that these unlettered youths reverted to the primitive. They went to their death not as martyrs but as savages at bay fighting for their lives. They seemed invested with a superhuman strength. Repeatedly they hurled aside the forms of their assailants. They were beaten and kicked almost into unconsciousness before they could be subdued. But while they had committed the most shameful of crimes, crimes

that had outraged human dignity, the thing that now occurred was far more obscene. Three Negroes had attacked a white man and white woman; they had killed the man and degraded the woman. But now the odds were 20,000 to two (for the mob by that time had swelled to such proportions) and the result was not for a moment in doubt.

The mob thought only of imbruing its hands in the blood of its victims. And, whereas the three Negroes, since their victims had resisted and cried out, had in all probability felt obliged to kill Mr. Deeter to make certain their own escape, the mob had no cause to fear the escape of the two fear-crazed Negroes who were battling for their lives.

It is true that the Negroes had not granted their victim a chance to pray. But the mob was not magnanimous ere it satisfied its passion for revenge. It gave the Negroes no chance to pray. Even murderers and rapists, white or black, bear the image of God in which they were created. Is not the crime of crimes to send a soul before the particular judgment,

Cut off even in the blossom of his sin,
Unhouse'd, unanointed, unanel'd;
No reckoning made, but sent to his account
With all his imperfections on his head.

But if there exists a person so naive as to suppose an Indiana mob capable of following such a train of thought to its conclusion, he does not know either mobs or the people of Indiana. I would be the last person to insinuate that the mob was composed wholly of Mencken's "peasantry and proletariat." An eyewitness assured me he recognized professional and business men in the mob. The stark fact is that the mob cared nothing at all about the fate in eternity of those wretched souls. Had it been mooted that the souls were in danger of a worse fate in the future world if they fared into eternity with "no reckoning made," in all likelihood the lynching party would have welcomed the idea with much satisfaction because of the prospect that the victims had been passed on into the hands of a tormentor who possessed unlimited means of inflicting pain.

I believe we are now probing very near the seat of this cancer which has been sapping the life of Indiana. If the people of the State considered all things *sub specie aeternitatis*, would such hysterical reprisals be possible? And may I not be pardoned for suggesting that the Catholic people of the State must share the blame for this situation—both for neglecting to teach their separated brethren the truth and for following their emotional fashions?

As I have written, the usual explanation errs in being too simple to account for the phenomena. The "man in the street" may complain that "certain religious and moral groups" are favored by politicians who hesitate to risk the enmity of closely knit blocs of voters. But the people of Indiana (as elsewhere) have been getting the kind of laws they wanted and the kind of officials they wanted to fill the offices. It is true that "there's many a slip 'twixt the cup and lip," but I am astonished that the "backstairs politician" should be held responsible for so

many slips! This symbolical and largely mythical figure invariably succeeds in "thwarting the will of the people" between elections! Is that surprising, I ask, when the rank and file of Indiana's citizenry so enthusiastically practise political conspiracy, when from the greatest to the least of them almost everyone delights in the vice of diplomacy and rejoices at the slenderest prospect that something may secretly be "put over" on the "enemy"? Rome was not built in a day, nor did Indiana lose her political honor in a day.

In the reportorial accounts of the Marion horror one reads such horrifying passages as the following strung together as a narrative.

Mothers and fathers walked, arm in arm, to the base of the tree, viewed the leering figures, and then walked to their homes, unmistakable satisfaction written on their faces. . . . Any attempt to cut the bodies down before the crowd feasted its fill would have been fatal. . . . Frenzied members of the mob milled about the foot of the tree, from which the bodies hung, and stripped sections of bark from the limb over which the ropes had been draped. Their frantic pulling threatened to break the limb. With an angry roar the crowd descended on the base of the tree and drove away the trophy hunters. . . . About 4:00 a.m. on Friday the coroner arrived and announced his intention of cutting down the bodies; but the mob "demanded that the bodies be left up, and they were."

Here one confronts a desire to be swept by devastating emotions, to lose one's personality and identity in the crowd, to seek transmutation in the herd, to bathe literally in the common mass-reservoir and thereby be renewed. And the various parts of the crowd wait for the emotional "break," which in this case occurred when the girl's father was jostled, just as at the Methodist or "Holy Roller" protracted meeting. After the mass has swarmed forward and attained its objective, there is the same feeling of "suspension," of exaltation, of sovereign satisfaction that sometimes remains for weeks, so it is said, after a "revival."

I, for one, do not doubt that many experience a vicarious sexual fulfillment when they are privileged to participate in orgies of this kind. What would you? Where even the clerical mind is exercised on such images and the ministers play upon the feelings of their audiences with lurid anticipations of "what they would do" if a male made overtures to their daughters, the proverb "Like priest like people" will be illustrated in action suited to the word. Moreover, it is reasonable to believe that members of congregations, which are able to dictate to their ministers what they should preach and at pleasure get rid of their ministers, are capable of joining a mob bent on taking the law into its own hands. Attempts to impose the will of the laity upon the clergy are not unknown in the history of the Catholic Church in the United States, and with disastrous results more than once. Therefore it should not be thought that what I write applies to Protestant churches alone. As Pope Leo XIII wrote, the notion that authority comes from the multitude, "and that without reference to God," is far too prevalent. It is as un-American as it is un-Christian.

If the law is overridden and justice outraged, it is a sure sign that truth has first been outraged and its place in the human mind usurped by emotion. The diagnosis is plain, and so is the remedy.

Sociology

The Central Verein Convention

VINCENT DE PAUL FITZPATRICK

FOR five days I have been in the reportorial watch tower observing the proceedings of the Diamond Jubilee Convention at Baltimore of the Central Catholic Verein of America. I have handled scores of conventions in the last twenty years, but never have I attended a convention such as this. In every respect, it was unique.

Take the matter of resolutions, for instance. They were not perfunctory. They were framed with an objective in view—the good of the Church, the good of the country, and the good of our fellow men. The committees were not used as media for the distribution of compliments, or as opportunities for members to get their names in print. Nor were they appointed for geographical reasons. For example, the committee which drew up resolutions on the farm question was composed in great part of farmers, who know the plight of the farmer at first hand, and who realize the tragedy of the recent drought. These men retired to a committee room, and worked for hours. The resolution was discussed with clarity, with a knowledge of conditions, and above all, with a sincere desire to make the resolution a means of offering a solution for the ills of the farmers. It was not presented until it had been rewritten many times. It was free from useless verbiage. It said something and meant something.

What I have said about the committee on farm conditions applies to the committees on the other resolutions, save the one on prisons. None of the delegates had first-hand information derived from experience on that score. There were, however, men on the committee who have been interested in penal conditions for years, and who know the wretched situation in which our prisons find themselves in this era in which it was once predicted there would be no need of prisons. I heard "Billy" Sunday say that both Hell and the prisons would be empty when Prohibition became a law in this country. I hope Billy's prediction on Hell is not as far awry as his prophecy on Prohibition.

The Verein Convention recommended improved physical conditions in our new and larger penitentiaries; it urged more humane treatment of prisoners, but no sentimentality that would tend to coddle murderers and gangsters was let loose. The men of the Verein are too clear-headed for that. The Verein spoke with a hundred-percent clarity when it said that the greatest need in the matter of prison reform and crime decrease is the emphasizing of religion and a devotion to the laws of God.

The Verein struck hard at those employers who give no thought to the heart, the soul, the mind and the health of those who work for them. It spoke in plain terms of the dishonesty and inhumanity of those who discharge employes, and then force the retained employes to do their own work and the work of those who were thrown out of jobs.

The resolution on unemployment attacked the barbarous policy of many employers who refuse jobs to men who

have reached the age of forty years. These employers evidently think a man of forty years old has lived long enough and that the best way for him to die is to starve. He can watch his wife and children starve while he proceeds on his way to death.

One feels that the men of the Verein are not content to adopt mere resolutions. They intend to see that the country knows what they think and they will try to make the country think the way they do.

At the close of one of the meetings I talked with Dr. John O'Grady, professor of sociology at the Catholic University of America. He was deeply impressed by the proceedings of the convention, and expressed the opinion that the Verein was, in many things, twenty-five years in advance of the average thought in this country on social and economic problems. Father O'Grady has been studying those problems for years and he knows whereof he talks. It is his belief that much good can be accomplished, if Catholic men and women in various metropolitan cities of the country can be persuaded to finance a lecture tour by Frederick P. Kenkel, secretary of the Central Bureau of the Central Verein. Doctor O'Grady would have Mr. Kenkel make known the Church's teachings on social and economic problems, by lectures delivered not to the men who stand on the side and deplore the plight of the working men, but to the members of the labor unions, to the working man, especially to the Catholic men who exercise an influence over their fellow-workmen. More will be accomplished by that method in combating socialism and communism than all the editorial denunciations which are being unleashed against these twin evils. Let our people know what the Catholic Church offers as offsets and the country will be insured against those menaces which are slowly but steadily gaining ground.

Mr. Kenkel received the Laetare Medal at this convention. This medal, awarded annually by the University of Notre Dame, was conferred on him in recognition of his thirty-five years of devotion to the cause of Catholic journalism and his propagation of sound social and economic principles. Mr. Kenkel is beyond all doubt one of our great Catholic laymen, and one of our most modest. From early manhood he has given himself to a study of social and economic principles. The library of the Central Bureau of the Central Verein, which Mr. Kenkel has done so much to build up, contains approximately 20,000 volumes on economic and social problems. At the convention the members of the Verein and the Catholic Women's Union, auxiliary of the Verein, made a diamond-jubilee gift of \$26,000 for the extension of the work of this library. Other thousands of dollars will probably be added to this fund.

I had a talk with Mr. Kenkel and found him a mine of information on the subject of economic and social conditions. To change the metaphor, I also found him a man whose philosophy rings true in sizing up these conditions. The Verein, he told me, "specifically eschews capitalism and socialism and contends that the system of Christian solidarity should prevail." Mr. Kenkel argues that the idea of business today is to sell the cheapest possible suit of clothes to a man at the dearest possible price. What he

says in regard to clothes, he says in running the gamut of other businesses. He thinks the objective of business should be to make living conditions easier for everyone, and to promote general happiness instead of concentrating wealth in the safes and vaults of a comparatively few.

While Mr. Kenkel talked to me he quite unostentatiously, quite naturally, quoted St. Augustine's preachings on the matter of Christian solidarity. He pointed out the conditions existing in Venice, Florence, Nuremberg and other cities in the medieval time when what might be termed the system of Christian solidarity prevailed.

I wish you could have listened to Mr. Kenkel's address at the convention. He showed that the work of the Verein is not confined to the United States, but extends to many parts of the world. It is propagating, as I have said, Catholic principles of sociology and economics; it is unmasking anti-Catholic lecturers in this country and abroad; it is fostering Catholic education; supporting the missions, taking care of spiritual needs of Mexican refugees and of new converts to the Faith in the Philippines, Solomon Islands and many other places. These are only a few of its ramifications.

Mr. Kenkel is doing much of the directive work. How contagious is his example may be gleaned from the information that three of his daughters are in the religious sisterhoods. Two of them are Maryknoll Sisters, one in the Philippines, the other in China. Mr. Kenkel is a convert to the Faith, educated at Northwestern University, the Royal Academy of Mines, Fribourg, and at Quincy College. At the last-named place he took a special course, long after the average man would have considered he had had education enough.

The Catholic Central Verein was founded in Baltimore seventy-five years ago in a hall which was only two blocks from the Baltimore Cathedral in which the diamond jubilee was formally opened. The hall in which the Verein was born was destroyed by fire many years ago but the principles which the Verein has espoused for seventy-five years are indestructible. Its loyalty to those principles is the brightest diamond in its jubilee crown.

Education

Cussing the Teacher

JOHN WILTBYE

A DEAR old gentleman died in Oxford the other day, and his name was Dr. William Archibald Spooner. At least, I like to think of him as a dear old gentleman, but he may have been as pungent as pepper pot. He had enough to stir him to a kind of wrath all his days, although in the end this spoofing landed him in the Oxford Dictionary, which is a work that no one should take up unless prepared to spend at least several hours with it. Who was it who defined the spirit of adventure as always wanting to see what was around the corner? We burst into a very sea of adventure on opening the Oxford, for if one paragraph be read, you cannot help wanting to know what is at the end of the next one.

I have forgotten precisely what idea I had in mind when

I began this discourse about the Rev. Dr. William Archibald Spooner, but we may catch up to it in another paragraph or two. A good many years ago, more than fifty, I think, in announcing a hymn in a religious meeting at Oxford, Dr. Spooner effected a transformation of syllables which was so disastrous that I have never been able to find out what it was; hence I think it must have been something rather scandalous. Shortly thereafter, according to the legend, he chided the ushers, who were permitting some ladies to remain standing in the rear of the church, bidding them, "Gentlemen, gentlemen, sew these ladies at once into their sheets."

Under these favorable auspices, he quickly rose to fame as the author of spoonerisms, although most of them were probably invented by ribald undergraduates. Thus it is related that in a sermon to a mothers' guild he referred to the "beery wenches," and he later asked if they had ever "nursed in their bosoms a half-warmed fish." "For real enjoyment," he remarked in the early nineties, "give me a well boiled icicle," and, according to the best authorities, it was in this decade that he was heard to remark mildly, in the tone of one deprived of a small benefice to which he is not sure that he is entitled, that he had "thought it was kisstomary to cuss the bride."

How these things may be done in dear old Albion, I do not presume to say. But with us it is kisstomary to cuss the teacher on all possible occasions, and on some that are quite impossible. I think that a biologist could very easily show why this custom persists—at least with the help of an historian, such as Prof. Tischendorf. Teachers, according to this authority, once prowled about in grey gowns with a bowl, and while the gown symbolized their humble station, the bowl was used for the reception of broken victuals. As time went on, the more tender hearted, who could discern a use in the universe even for so poor a creature as a teacher, did not always wait for the mendicant to come up to them, but would toss these victuals from a distance. By long use, not a few of them attained no small skill in hitting the bowl and missing the teacher. If they did not miss, it was God's will.

Then a new-fangled religion rose up, to reckon mendicancy as the Sin against the Holy Ghost and temporal prosperity as the inevitable lot of the godly. Invoking the aid of the secular arm, all beggars were shooed off the public highways to die wherever they chose; and that, of course, included the teachers. In this manner, it has come to pass, so unready are we to relinquish a custom bred in the bone, that instead of flinging the teacher a crust, we toss him a cuss.

You did it yourself last year. You know you did. Is there a household in all this broad and unfair land in which the teacher has not been cussed out? A household, I mean, in which there are young barbarians at play? When little Mary came down with the measles, you blamed it on the teacher who allowed her to play with another little Mary, who likewise and synchronously came down with the measles. Who gave them to whom is a nice question for the medical faculty, but is teacher a clinic and a testing station? Is the woman to count corpuscles every morning? I have just called up a doctor and he tells me

that any mother ought to know when her child is incubating measles. Why didn't you know?

When Johnny breaks every window within range of his vision, and with a set of crayons apes the drawings of the Neanderthal man on the new French grey in your sitting room, why do you sigh with the resignation of an early martyr, "We simply must find another school next year! Johnny's teacher can't do a thing with him!" Why not reach for a hairbrush, and reversing him over your knee proceed *f, ff, fff*? When he interrupts and is forward, when he quarrels with his victuals, and splashes the bathroom floor, when he sics his dog on the harmless if not necessary cat, do you murmur, "Why can't they teach manners at school?" Well, for the matter of that, why not try your hand at it yourself? In the few hours in which she contemplates your two darlings (a couple of primroses to her, Madame, and nothing more) do you think that any teacher could transform them into a pair of choiring cherubim?

Upon my word, of all the forlorn and persecuted creatures in modern life, the most pitiful is the teacher in the elementary school. For education, or for what in our goodness and fatuity we fondly deem education, we spend millions; but not a cent for tribute to the teacher, beyond the pittance made obligatory by custom. Nor is the case much different with teachers of the same grades in our own schools, although here, of course, the element of money does not enter in—at least, it does not enter in as much as it should.

I don't see why we should continue to pay our teachers coolie wages because they are Religious, or because ever since we have had parish schools in this country we have been treating them pretty much like beggars. How is she to help her younger Sisters, not yet privileged to work for a dollar a day, and her older Sisters who had to work so long and so hard for that munificent sum that they are now broken down?

Sisters, then, and secular teachers alike bear the white mother's burden today. Colored mothers, I believe, are more inclined to carry their due share. Teachers are expected to teach the rising generation a thousand things about civilization and the common amenities of life which, only a short time ago were taught by fathers and mothers at home. I do not wonder that the teacher quite frequently fails. What I wonder at is that she occasionally succeeds. But, however unfair, that burden will rest on the teacher until the home comes back, and that means a fairly long time. I believe that in the last two years, not a single home has been built on the once happy island of Manhattan.

In the interval, however, purely in the interest of the child, can we not urge a better understanding by parents of their part in the education of the child? It is really their duty, not the school's. The teacher merely acts as their agent, and no one but a fool would entrust the management of a million-dollar estate to an agent, and then try to make that agent fail. Common sense demands close and intelligent cooperation. The education of the child also calls for that cooperation, with the addition that it be continuous.

There are things—and I sometimes think they are the

most important things in life—which no teacher can teach. Can't you remember how one day your little soul was fairly pierced by the sudden understanding of some deep moral principle, just because of a look your mother gave you? She didn't preach or scold. She just looked at you, and you *knew*. Did your mother never snatch you up, for no reason at all as far as you could see, but just to kiss you? Unhappy man if that was never your experience, for it instilled another principle unknown to many whose heads are gray.

A good teacher and sensible parents will take the child a long way. As the poor little feet will be sore enough before the end of the road, let our teachers and parents get together, and if they cannot kiss, let parents not contend that it is kistomary to cuss, the teacher. That can be left with perfect safety to her superiors who, generally speaking, will receive it as a commission not to be neglected, though the heavens fall.

With Scrip and Staff

ENTERING the diner, on one of these torrid days, I found myself opposite an elderly gentleman in shirt-sleeves. His cinder-strewn collar clasped a thin neck; and he peered at me through his spectacles. Conversation revealed that (1) he had traveled that route continuously for forty-three years; (2) that he was a United States revenue officer; (3) that he was a non-Catholic; and (4) that he detested prejudice. Also believed, he thought, in God; and ate meat only three times a week. After explaining how he had finally put the K. O. on Chicago gangsters, he offered me, over his morsel of cheese, the specific for prejudice. "If the prelates," he maintained, "would go to ball games and attend prize-fights, prejudice would cease. People would then recognize them as broad-minded men, and would be broad minded in return. Take N. N.," he continued, mentioning a well-known prelate not so long defunct, "he and I attended many a prize-fight together. And that man was *broad*!"

Being all things to all men is surely one big item in the warfare against misunderstanding; but whether prize-fights are the best field for exercising that golden principle can be doubted, especially in view of the rules the Church lays down for her own clerics. Somehow my enthusiasm for seeing bishops at prize-fights did not seem quite warm enough to this zealous arm of the law. Though friendly, he eyed me for the rest of the meal with an uncomfortably professional glance.

WHATEVER means of personal approach are adopted, there can be no satisfactory remedy for misunderstandings unless accurate *information* concerning Catholic belief and practice is offered. Contact *alone* will not offer this; although contact must be part of the program. Instances are plentiful where contacts, repeated for generations, between Catholics and non-Catholics, have failed to remove misunderstandings; much to the mystification of good men on both sides. The cause of such a failure is lack of clear understanding of what Catholic teaching really is. And where direct contact is virtually

impossible, some other effective means must be devised.

Father Joseph Schmidt, Director of the Diocesan Mission Organization, in the Diocese of Harrisburg, set about devising a plan whereby the organization could reach in some way the non-Catholics of that diocese, who are greatly in the majority. Personal approach being impossible, there remained an approach through their spiritual leaders. Accordingly, a little over a year ago, Father Schmidt obtained the names of 600 ministers from the telephone directories that covered the Diocese of Harrisburg. He sent a letter to each, of which the following is a sample:

Reverend dear Brother in Christ:

Everyone interested in religion has noticed the sad effects that have come about in this country through the evil influence of atheism and indifferentism. Every church has taken notice of this fact.

My Church (the Roman Catholic) has been alive to this fact for some time past. Indifferentism has proved itself our common enemy. We should unitedly fight against it.

There cannot, however, be a union of purpose among us, unless there is mutual respect; there cannot be mutual respect, unless we understand each other.

For our part, we gladly offer to send to you, a leader of thought in your church, pamphlets that will treat of how we look at questions of the day. We will send a pamphlet to you each month if you will kindly sign the coupon given below. There will be no expense to you. Mail us the enclosed envelope; we will pay the postage.

We want you to know that the pamphlets which will be sent to you will not be of a purely controversial nature; we shall respect your sincere religious feeling towards your own denomination.

We are,

Your Brothers in Christ,
THE HARRISBURG APOSTOLATE.

With these letters was sent a sample pamphlet and a business reply envelope on which three cents' postage was paid, if it was returned.

WHAT was the result? Of the 600 letters sent to the ministers, a return of 124 affirmative answers was received. *No one sent a negative answer.* About fifteen pamphlets have been sent out, to date. Some grateful acknowledgments were received. An offer to send, on request, a second "follow-up" pamphlet met with favorable response. In some instances, an entirely non-controversial, ascetic or prayerful book, was sent to apparently sympathetic readers. The following letter from one of the ministers, is one of many in like vein:

Reverend and dear Sir:

I have been receiving each month for a year the pamphlets you have so kindly been mailing to me. I appreciate them, and have been reading them with aspecial interest. . . .

One Sunday fully two years ago as I was preaching I . . . said there ought to be a great degree of tolerance between us and the Catholic people. The statement startled my people a little, but there was no adverse criticism. We had been thinking along a similar line, but you have made it practical.

Of course we do not see all things alike, but as you say much is due to mutual misunderstandings. In trying to consider both sides of the questions that arise I find that at least much of what we object to among Catholics is and has been altogether too common among Protestant professors. Real Christianity in Protestantism or Catholicism will savor of the Christ life. The opposite is bad whatever it is. As individuals we are inclined

to excuse ourselves while harshly condemning others for the same things. It is not surprising that there is some tendency in that direction among even religious organizations. Without any question it ought not to be.

In your letter of March 27 you mention another pamphlet entitled, "The Open Bible in Pre-Reformation Times." I would appreciate that also. I sometimes feel that there are points I would like to investigate more fully had I the time and the access to the information I would need. In the meantime permit me to thank you for this helpful and enlightening service. . . .

A Baptist pastor writes:

Have read with interest and profit the booklet of the month sent to me, entitled "What is the Bible?"

In your letter you state that another booklet entitled "The Authorized Interpreter of Holy Scripture" will be sent to those asking for same. If convenient to you to send it I shall be pleased to read it.

I wish to thank you kindly for the booklets which you have sent and to tell you that I have read them with interest, and much misunderstanding regarding the faith of my brother Catholics has been cleared away by correct information.

With best wishes, I am

Sincerely yours. . . .

The lay man and woman were also reached. Local Catholics were asked to contribute names and addresses, and a canvass of the entire diocese was made from the telephone directories. At the present time, 145 lay men and women are monthly receiving the pamphlets which they agreed to accept. No names are put on the mailing list unless first the individual's permission has been obtained. Catholics may subscribe to the pamphlets by paying a dollar a year. Great care, naturally, must be exerted in the choice of the pamphlets: for not only matter, but terminology must be considered.

WEKKLY talks, except in the summer months, over the local radio station in Harrisburg, also reach a large number of non-Catholics; and meet, apparently, with a favorable response. At times protests come in, but for the most part the hearers are grateful for the information conveyed. The following is characteristic of: the sphere in which the radio operates:

Dear Father Schmidt:

A few words of appreciation for your fine radio talk over station WCOD. It is the first one I have heard but I shall listen for all of them.

Perhaps you would be interested in a few comments after the talk. My husband who is a Protestant remarked: "Well he is a very nice talker. There is one thing he said which is true: 'A friend in need is a friend indeed.' Well, I haven't any faith in him, either. I know too much about Church people to have any faith in any of them."

"But," I said, "He was not asking you to have faith in him. He was speaking for God."

"Yes; I know that is all right, but what kind of a man is he? He sounded like a big fellow."

"Yes he is," I said, "and young!" The conversation ended there. I never know how to go on, and one can never get anywhere arguing.

Wishing for your success and remembering you in my prayers,
Very truly yours . . .

Information as to Father Schmidt's stature, age, methods, and ways of financing his plan may be obtained by writing to the Harrisburg Apostolate, Box 323, Carlisle, Pa.

THE PILGRIM.

Literature

An Uprising in South America

E. FRANCIS McDEVITT

ALL revolutions are not signalized by heated engagements with firearms, and recruited, ragged rebels madly rushing en masse on citadels, and by the summary overthrow and execution of alleged tyrants. Affairs such as these are very bloody indeed, and to the minds of the blasé self-contained gentry north of the Rio Grande, Latin American history is synonymous with such spectacles.

South America, it is true, has had its share of that sort of national matricide, but it is finished, for the present, at least. The spirit of rebellion, however, is hardly dead. There are ample remnants of that same urge that ripped Spanish America from the grip of Spain a few centuries ago. The Spanish American rebellion is extant. The South American nations are in the throes of an anti-climactic struggle to free themselves completely from the influence of the Old World that dominates them yet, despite their political autonomy. That struggle is not waged against the armies and navies of His Majesty. It is a fight to the death against the more tenacious and long lasting thong of culture that has bound Spanish America to the Mother Country into our own day, because those shackles, so called, were forged in blood, and blood and tradition and heredity are not so easily vanquished.

North Americans, a few years ago, turned aside for a moment from their pursuit of this earth's goods to lend a curious ear to the shoutings of a few neo-revolutionists in their own country proclaiming in a less unified and more declamatory Declaration of Independence that this country was to be forever free from the inhibitions and tyranny of conservatism and conventionalism, with all the concomitant forms, standards and ideals. One does not have to reflect further back than Edgar Lee Masters, Amy Lowell, Dorothy Richardson, Sinclair Lewis, to understand that another shot heard round the world had been fired in the United States.

But, after all, this revolt was a new one and not an extension or final consummation of the historic struggle in 1776 that severed this country from her mother nation. The earlier American revolution had been more complete than those in Latin America and North Americans had overcome, in amazingly short time, the tyranny of blood as well as of governmental domination. This left our modern rebels against traditional culture with little to battle them but the universal principles and verities of mankind in general. They met their stock enemy, universal tradition, in the field of literature, had their moments of triumph, or at least of prominence, and now they are wondering whether they have been finally victorious or miserably beaten. Everybody else is wondering, too.

South America's cultural revolution antedated and has outlived the rebellion of hot headed neo-progressives in the United States, and while John Don Passos may lament the past and recent glories of his poetical school in literary iconoclasm, South American rebels are still at war.

A general study of the modern poetical era of South

America yields about the same results in all the republics. The whole continent has been swept by one last, desperate desire to dissipate the atmosphere and spirit and attitudes of the Old World. Leopoldo Lugones in Argentina and Ruben Dario were considerably more than mere names before the North American *modernistas* had succeeded in catching public interest with their wild verse. But the two revolts have been closely akin and thus it is that their differences become the more outstanding.

In 1896 Lugones, tempestuous, restless, and passionately, intellectually at sixes and sevens, as most young men at twenty-two are, came down from Cordoba, Argentina, and surveyed his countrymen in the nation's capital disgustingly satisfied with Guido, Don Rafael Obligado, and Almafuerte. It took Lugones but a year to fling down the gauntlet and it was formally, if ineptly, cast, in *Las Montañas de Oro*. Lugones was more vigorous and articulate than he was happy and, like most radicals, depended greatly upon the power of his lungs to proclaim his new destructionist doctrine. But in this comparatively sudden outburst somewhere lurked the figure of Dario, that dynamic poet of the new Latin America whose power had spread through the South American continent clear to Patagonia.

Until Lugones, however, South American literature was traditionally excellent, so traditional that it was unnoticed by the world at large, so close to the Old World models that it failed to focus the attention of a restless, yearning humanity upon its work. There was very little classic, poetic tradition in Argentina of an individual nature, and what is said of Argentina in this regard, applies fairly accurately to South America as a whole. The Spanish-American poets were drawing upon continental Europe freely and unblushingly.

If Lugones were less careful of form and mediocre in technique, according to the accepted standards, his spirit was certainly different and daring, and being different and daring in that period of South American poetical history was at the same regarded as a source of stimulation and as a challenge to those older and more lyrical and divine-conscious bards who were still singing of Castile, and the Alhambra, and of the gentle, soft things that had placed Spanish poets in the foremost rank of sweet and inspiring versifiers.

The direct result of Lugones' rebellion was the disunity of Old World classicism in South American poetry at a time when the United States was beginning to tire of mauve and the decade it was supposed to have colored. If South American poetry had been undistinguished prior to Lugones, it became individual with him by its very heterogeneity. He showed the way to a cohort of poets and poetesses who sang, hummed, shouted and murmured in every conceivable mood but the old one.

In 1907, after the consciousness of freedom lost its novelty and stimulation South American poetry cast about for a spirituality of some sort, careful to step around any pitfalls that might tumble them into the old manner again. Ruben Dario had left Buenos Aires and Lugones' *Los Crepusculos del Jardín*, glorying in its sealed imagery and waving the slogan of the new cause, had established itself

in the new order of things. A local manner and simplicity became desiderata. But the early burst of emancipation had proved too intoxicating and soon poetry abandoned its restraining simplicity and spread about in fields and manners hardly dreamed of by Lugones himself when he swung the radical firebrand. The mixture became reelingly confusing, Enrique Bancho writing like Maeterlinck, but more fiery and defiant, Carriego, painfully modernistic. There was little or no imitation, however, and ranging from Capadevila and Fernandez Moren to Ezequiel Martinez and Rose Garcia Costia, nothing stands out in relief, but all of it whether lyrical, limpid, simple, precise, erotic, or decadent, possessed a conscious distinctiveness.

It is interesting to note that materialism, the social occasion for all such outbreaks on the part of a nation's intelligentsia, was at the root of Lugones' tempestuous contrariness and Dario's vigorous and more disciplined revolt. And strangely enough it was American idealism that induced the South American poets to execute their bloodless revolution against the Old World. Many Americans have been accused, and have boasted, of fomenting revolutions in Spanish America, of secretly supplying arms to malcontents, of filibustering throughout the length and breadth of the continent. In the literary rebellion, too, the astoundingly mature materialism of the North had unconsciously spread discontent in Latin America. Commercial relations drew the two continents closer together, bringing that peculiarly North American preoccupation with things of the flesh in juxtaposition to the more conservative and spiritual elements in South America. Materialism is meretricious. While our manners and customs, such as they were, were engendering in South America the spirit of material progress and a desire to realize commercial equality with the world Powers, the intelligentsia among the poets were choking off the old classic spirit and luxuriating in North America's liberal atmosphere.

The poetry of South America actually felt the dominant influence of the United States sooner and more strongly than did our own rebels, and Lugones had rallied about him a pugnacious group of disciples long before the gay '90s had begun to be so drab to North Americans that they felt they must set them up as a target for their disrespectful and presumptuous thrusts.

As in the United States feminism has received its strongest impulse from the literary abandonment of long standing cultural and artistic traditions, and in the output of Lugones' school and that of the present *Ultraistas*, or experimentalists, we find a considerable spirit of feminine emancipation at white heat, particularly in Argentina and Uruguay. Feminism in the United States was a social movement long before it sought the aid of literature, but in South America the feminine bolt for freedom has become identified with the poetical uprising. In Uruguay is this signally true. Who has been writing more challenging, if less pointed, verse, or a more passionate, unorthodox verse, than Gabriela Mistral and Juana de Ibarbourou. Even Maria Elena Munoz, the mystic, did her share for the cause of the *modernistas*.

The feminine rebels of South American poetry, contrary to tradition and in contrast to the manner of our

American poetesses, retained enough of the Mother country's eclat to maintain sense, while in America, the Amy Lowells became outstanding extremists at the expense of coherence and fundamental logic. Social emancipation of women in South America is by no means an accomplished fact, but whatever social freedom South American women may claim for themselves is found in the field of literature. A feminist movement of strength is bound to follow throughout the whole of Latin America to the superficial advantage of women in those republics, and, as in our own country, to the general disadvantage of society.

Just how South American poetry is oriented is as much an enigma as the present direction of American radical verse. Lugones has long since become a fallen demi-god. He vainly tried to salvage his waning prestige in 1921 by doing battle with Jorge Luis Borges, foremost of the *Ultraistas*. Experimentalism became a passion in that year and its popularity among rising poets cut deeply into the ranks of the earlier flamboyant rebels. When Eduardo Gonzalez Lanuza, and a little later, Oliveira Gironde commenced warping poetical forms, favoring the broken line, crowding out rhythm, imagery and metaphor, Lugones and his following retreated.

It is now an open field with the experimentalists occupying the center of the arena but hardly able to claim victory, since triumph is never gained in the process of experimentation. The old spiritual verse and culture is not, by any means, extinct, but merely outmoded and South American poetry hovers in abeyance. The slow, but salutary, re-establishment of the reactionaries on the heights of power, will undoubtedly clear up the South American literary situation, but when the counter revolution will take place is nobody's knowledge. Perhaps a rekindling of the spiritual spark, with definite ideas, and more important, with ideals, in the United States will also determine the course of literature below the equator. That is if the currents of life in the United States continue to draw the South American peoples along with them, as they have been doing for some years past.

REVIEWS

The Son of Apollo. Themes from Plato. By FREDERICK J. E. WOODBRIDGE. Boston: Houghton Mifflin Company. \$4.00.

A famous agnostic of the last century is said to have boasted that he "plucked the heart out of St. Thomas in an afternoon's reading." We recommend the perusal of Prof. Woodbridge's book as an antidote to anyone desirous of performing a similar operation on Plato. Where St. Thomas's meaning is usually crystal-clear, Plato's is often enough concealed behind a veil of poetic mysticism. Prof. Woodbridge would seem to be writing precisely to combat those who would make Plato less mysterious. It is fairly easy to attain a superficial knowledge of Plato and slide over the real difficulties that lie in the way of a genuine interpretation. With the passage of time historians have constructed a biography for Plato, philologists have arranged an authentic catalog of his works, and philosophers have tried to condense and simplify his thought for lesser minds. How much of this is pure construction, and how much represents the real Plato? That is a question which interests the author at the opening of his book. "We want to know about Plato and we know next to nothing. Was he a serious student of philosophy or an Apolline spectator of events? His writings little reflect the activities of a teacher of a school. Plato as the reputed teacher and investigator and Plato the man of letters go ill to-

gether." Under the title: "The Son of Apollo," a sobriquet referring to the Greek legend of Plato's divine ancestry, the author appeals for a more critical attitude toward the re-constructed Plato and a more devoted study of his writings with attention to their dramatic rather than to their supposed academic purpose. "The Platonic writings do not even as a whole reflect the same audience, the same intellectual temper and curiosity, or the same ancestry as do the writings of Aristotle. The contrast between the two men is like the contrast between the man of letters and the man of science. This to me is so evident that I have taken the man of letters to be something quite different from a man of science in disguise." Throughout the succeeding chapters on the Perfect City, Education, Love, Death, Socrates, this conception of Plato the man of letters rather than the academic philosopher is beautifully illustrated. What meets one in reading these little essays is not a criticism of Plato's thought, but the very thought itself set forth in translation or paraphrase, with here and there a pointed application of the thesis that actuates the whole. Prof. Woodbridge's Plato is calculated to give one a broader, perhaps a truer conception of a philosophy that for over two thousand years has never failed in its appeal to the noble and the sublime in man.

H. M.

Les Dernières années de Bossuet, Journal de Ledieu, t. II. Bruges, Paris: Desclée, De Brouwer.

"Falling short of St. Augustine," wrote Bruntière, "it is still something rare, something exalted among men to have been merely Jacques Bénigne Bossuet." In their new edition of Ledieu's diary, Ch. Urbain and E. Levesque have restored to us the whole narrative of the final years at Germigny near Meaux, where "the last of the Fathers" learned the lesson of mortality; and if one must acknowledge in his secretary's faithful pages the record of a consummation somewhat less than heroic, it is not unworthy of one's tenderness who can still rise upon his drooping wings. Bossuet died of the stone; and the details of his dissolution were omitted by Abbé Ledieu's earliest editor. The present editors, who need no introduction to readers of Bossuet, have put things back as Ledieu left them, have equipped the text with invaluable notation, and have compiled a magnificent index which is really a synthetic study of Bossuet's world. Theologians and historians can find much here upon the Chinese rites, the Jansenist case of conscience, the Jansenist and casuistic quarrels, etc. But quite apart from these, most human beings will be satisfied with the intimate portrait of the old man reduced to physical childhood, yet in the rallies turning to his *Elévations* and *Méditations* and commenting the twenty-first psalm: "They have pierced my hands and my feet, they have numbered all my bones." The book will fall at the narrative of his last confessor—"and a little before half after four, he uttered two or three little sighs, and in them gave back his holy soul to God. And I closed his eyes, saying, 'Dear God, what stars have gone out!'"

F. B.

Problems of Peace, Fourth Series. Lectures Delivered at the Geneva Institute of International Relations, August, 1929. New York: Oxford University Press. \$3.20.

This discussion of international problems in Geneva, however individual or personal the outlook of the speaker, inevitably involves contact with a central and general point of view, and it is no doubt this fact which has made the lectures delivered at the Geneva Institute last August of special value to students of international affairs who are precluded by distance from personal contact with the centers of international politics. Unfortunately this fourth volume in the series does not live up to its high vocation. Most of the papers could have been written far from the scene of action. The aroma or atmosphere of the League is missing, although the first chapter gives a dry analysis of that body's nature and working. Section II on "The Peaceful Settlement of All Disputes" and "The Contribution of Law to Peace" does not increase the tempo. Under the heading "The Monroe Doctrine and the League of Nations" Prof. Salvador de Madariaga discusses

Article 21 of the Covenant which describes the doctrine as a "regional understanding." According to the Oxford don this is the same as writing "fishes such as hippopotamuses." For he continues, "if there is one thing which stands out clearly from every pronouncement, however differing in other contents, of every statesman, of every jurist, of every senator, of every publicist of America, it is that the Monroe Doctrine is a uni-lateral pronouncement of the United States, and that no one but the American Government can interpret, define, or apply it." In ridiculing this doctrine as the "Monroe Dogma" the Professor indulges in some stupid sarcasm against the Catholic Church, describing a dogma as something "the meaning of which no one knows but no one allows to be touched . . . a peculiarly Roman Catholic way of looking at politics." In Chapter V Prof. C. Delisle Burns treats the "Economic Causes of War." It is a relief to turn to Prof. Hinton's excellent presentation of the three-cornered duel in Manchuria between China, Japan and Russia. In the fact that Chinese are pouring into this province at the rate of one million a year he sees China's reply to the campaign of notes and agreements, wars and concessions, carried on by the Powers. In Manchuria neither Japs nor Russians can compete with the natives who can out-breed, out-work, out-wait, out-starve and out-wit any race in the world. Prof. Hinton also indicates the political and military importance of the railways. In the concluding papers there is a much-needed emphasis placed on industrial relations, international labor organization, and the unpreparedness of public opinion. And if any one still thinks there is such a thing as freedom of the seas in time of war, let him read the chapter with that title in "Problems of Peace."

J. F. T.

Bourdaloue, Moraliste. Par ETHNA BYRNE, Docteur-ès-lettres. Paris: Beauchesne.

Everything written on Bourdaloue must dutifully begin with calling him "logic on fire" and with relating the Maréchal de Grammont's startled outcry in the congregation: "*Morbleu!* why he's right!" The ceremony fulfilled, one may turn and bow low to Mlle. Ethna Byrne's glowing analysis. This is a book with doctoral strength and with a certain feminine uncanniness in piercing into the premises which concluded in Bourdaloue. It is piquant to open these orderly pages, written from the formula of Sainte-Beuve and still conscious of a critical jury, after the luxuriant "Metaphysic of the Saints" wherein Abbé Bremond's gracefulness is less securely tied to the iron trellis of Bourdaloue's determined moralism. Mlle. Byrne begins with a glance at the churchgoers of the *grand siècle*, and at the toilette and virtuosity of the pulpit eloquence they patronized. There was the Vincentian effort at reform, and the Oratorian, and the Jesuit, and there was Bossuet. With Bossuet, the study begins to move. Mlle. Byrne's thesis is that in the century of the *Provinciales* and La Fontaine, of Molière and de Sevigny, sacred eloquence was of apostolic necessity foredestined to be moralist; and that herein lay the timeliness and greatness of Bourdaloue. He was the integral moralist: by his firm scholastic dogma infinitely more Catholic than the romantic Massillon, by his descriptive vigor and imperative concreteness more actual than Bossuet. Like St. Francis de Sales', Bourdaloue's was a morality concentered in *states of life*, nor was it oratorically for nothing that he heard confessions five or six hours daily of all the world that came. But in mentioning the moral theology of "the duties of state" Mlle. Byrne is not content merely with the parallel of Philothée: she pushes back to the Ignatian "reform of life" (she might indeed have gone back to St. Paul, even to John the Baptist), and insists on the essentially Jesuit character of Bourdaloue's whole activity, which is to say, of Bourdaloue's whole mind. If over and beyond this integration of the whole Bourdaloue one can discover anything of an interior struggle and anguish at his heart, it would seem no more than the misgiving which all great souls have in their consummate achievement: St. Thomas abandoning his *Summa* as so much straw; St. Paul turning his back to "thought" as to so much ordure. Or even Vergil, weary for morning, bequeathing the *Aeneid* to the flames.

F. B.

BOOKS AND AUTHORS

English Literature.—"The Student's Milton" (Crofts. \$5.00), edited by Frank Allen Patterson, associate professor of English in Columbia University, contains the complete poems of John Milton as well as the greater part of his prose works in a carefully prepared text. The Latin and Greek poems are given both in the original and in a new translation by Prof. Nelson McCrea; the Italian poems have been translated by Prof. Dino Bigongiari. The prose has been modernized, and in one selection at least condensed by the omission of all scriptural quotations, but in all other respects it carefully follows the original editions. The volume, which comprises over a thousand pages, represents an excellent piece of bookmaking.

E. M. W. Tillyard, university lecturer of English literature and late fellow of Jesus College, Cambridge, has produced a scholarly work in his "Milton" (Dial. \$5.00). Cognizant of the results of modern research, the learned author adds his own contribution to a more profound knowledge of the great Puritan poet, and points to some new conclusions. However, the book is occasionally marred by serious defects mainly in the field of religion and philosophy. In his chapter on Milton's beliefs, for example, Mr. Tillyard is very unsatisfactory. Here he implies that Milton regarded the Fall of Man as a myth; elsewhere he appears to contradict this. Although acutely critical in literary matters, the author inclines to the modern tendency of exalting Milton because of his iconoclasm.

"The Poems of John Donne" (Oxford Univ. Press. \$2.50) is a new edition of all the authentic poems of that writer, based upon Grierson's famous critical edition of 1912. In this new volume the Edinburgh professor has undertaken to correct errors of the text. The book contains a helpful introductory study of Donne and an Index of First Lines. Its outstanding merit is that it supplies students of seventeenth century literature with a first-rate collection of Donne's poems in a handy volume of four hundred pages, edited by one of the greatest living authorities on the period.

"The Donne Tradition" (Harvard Univ. Press. \$3.00), by George Williamson, a beautifully written study, reveals the nature and importance of Donne's influence upon the school of metaphysical poets who followed him: George Herbert, Crashaw, Vaughan, Lord Herbert, King, Marvell and Townshend. Here also may be found some interesting sidelights on Chapman and Cowley as well as a chapter on Dryden and the reaction to Donne and his school. In view of the admiration of T. S. Eliot and other modern poets for the metaphysical poets, Prof. Williamson's book is very timely and interesting.

Historical Studies.—In "Charlemagne, First of the Moderns" (Houghton Mifflin. \$4.00), Charles Edward Russell presents a carefully drawn portrait of the great Christian emperor. To achieve his purpose, he approaches his subject with enthusiastic, conscious veneration, but he has to over-intensify the dark and threatening background of the times to paint the almost ideal ruler. But if this book is not without its defects, it has many outstanding merits not the least of which is its beauty of style, and the fact that it is, after all, an attempt at a scholarly study. Mr. Russell has worked in the archives of Aachen, and is fond of quoting his sources. Sometimes the authors referred to are not sources at all, but such second-rate authorities as Gibbon, Michelet, and Hallam. Although the author speaks reverently of the Pope and the Catholic Religion, one is of opinion that he ignores too much the part the Church played in the formation of Charlemagne's empire. As might be expected from Mr. Russell's antecedents he strongly sympathizes with the common people, rather than with the nobles. All in all, this is an important study of a great character and a much ignored period of history.

Under the title "Marie Antoinette, the Player Queen" (Longmans. \$5.00), John Garber Palache has produced a noteworthy biography based upon considerable research. The style of the work is an attempt at literary composition that does not always make for the easiest reading; certainly it is far enough removed from the brilliancy of Hilaire Belloc. Although the author usually proceeds with caution in treating the delicate questions relating to

the Queen's conduct, yet the matter is so intricate there are many who will not agree with his conclusions; in fact, the whole thesis of the book may be challenged, though it has much in its favor. It is to be regretted that Mr. Palache has, at times, imitated Lytton Strachey and his school and attempted to psychoanalyze Marie Antoinette. But the work is significant, and with Belloc's famous biography ought to help English readers to a better understanding of a much-maligned personage in history.

Among lasting books on the World War will certainly be numbered "Verdun" (Lincoln MacVeagh. The Dial Press. \$4.00), by Marshal Pétain. Coming at a time when the harsh feelings and deep emotions of the encounter have largely subsided, it reads like a remarkably candid and impartial narrative. The Marshal, to whom belongs the credit of a final victory in one of the greatest battles of history, presents the situation in all its complexities. The advantages of the Germans, the humanity of the Crown Prince, the astuteness displayed on both sides by military leaders, the terrible sacrifices of men and ammunition, the final results, all are narrated in a calm, restrained way that rings genuine. It may be a French view of the battle, but it is an authentic view, and a document worthy of preservation.

French Hagiography.—Twenty years ago, Father Rosa, S.J., editor of the *Civiltà Cattolica*, wrote a life of St. Anselm of Canterbury—who was also St. Anselm of Bec and Aosta. It was rendered into French during the war, by an imprisoned Benedictine: "Saint Anselme de Canterbury, La Vie et l'âme du Saint" (Lethiellux, Paris, 1929), the thirtieth volume in the collection "Pax" Benedictine spirituality. It is indeed a life of the saint, rather than a study of the doctor; but the saint is Anselm in whom mind and heart find each their common good.

"Music! how glorious it is! I should want it in my deepest sorrows . . . in my fullest joy . . . always!" One year later, in February, 1917, Marie de R. entered a Franciscan convent at Esvière, and in 1924 she died, "Mère de la Passion" (Téqui, Paris). "So there you have the moral, my little Lène, and I don't know why you insist so upon my health. I am about the same, the lungs are worse, and my head; and the temperatures are whimsical . . . Nothing alarming, you see, my capital is used up—that is all—and while I live like the sick, I am much stronger than I was last summer." The charm and genuine inspiration of this little book lies in its letters. Mère Marie had the difficulties of an artist, and the exquisite consummation of those who slowly learn the measures of Christian silence and pain.

Dom G. Meunier gives us the third edition of his "Monsieur Bouray, le St. Vincent de Paul de la Touraine," 1594-1651 (Téqui, Paris.). Its interest is historic rather than interpretative.

"Mère Anne Régis Filliat, Visitantine" (Téqui, Paris), was something of a religious counterpart to the woman of Proverbs: superioress, foundress, directress of studies in the fashion of Msgr. Dupanloup; and even "theologian" upon the invitation of Msgr. Mermillod. A keen intelligence, and no less honorable in motherly vigils. One notes the advice given her by Msgr. Caverot, at the time of her first election to office: "Make good Catholics, and you will make good religious."

In handling the type of mystical literature which emphasizes external marvels, one has the uneasy impression of being with the courtiers of St. Louis. Not until Father Poulain's important distinction became current, between the *deific* graces which are in the order of sanctification and the *exdeific* charismata of revelations and prophecies and miracles, was it possible to bring criticism to bear fully upon the distorted perspective of religious biographers. Dr. R. W. Hynek, a Czech physician, wrote a book in 1927 upon Teresa Neumann, "The Stigmatic of Konnersreuth"; and it now appears in a second edition under the title "Konnersreuth" (Téqui, Paris.), translated from the Czech by O. A. Tichy. In despite of the storm which greeted its first appearance, one may find it a precise and sober medical narrative of the case; and be particularly gratified with the restrained and deeply Catholic character of its religious interpretation. Dr. Hynek maintains a Catholic scale of values, like Father Poulain.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Prayers for Russia

To the Editor of AMERICA:

An important passage in the allocution of His Holiness on June 30 seems to have been overlooked by our Catholic press. In the abstract sent out by the N. C. W. C. News Service mention was made of it in the following words: "The desire of the Holy See to continue prayers for the persecuted believers in Russia was called to the attention of the Consistory by the Holy Father." I have seen no reference to the way in which the Pope said this was to be done. What His Holiness did say was that it was his will that the prayers ordered by Pope Leo XIII to be recited by priest and people at the end of Mass should hereafter be said for Russia. "Let the Bishops and both clergy most zealously inform their people of this and often call it to their attention." (*Acta Apostolicae Sedis*, Vol. XXII, p. 301.)

New York.

JOHN CORBETT, S.J.

Debts and Depression

To the Editor of AMERICA:

The following excerpts are taken from the *New York Times* of August 21, under the date line of Chautauqua, N. Y., Aug. 20:

"Great Britain is looking forward to one of its blackest Winters, with poverty and destitution rampant," George Dallas, M.P., chairman of the Labor-agriculture group in the House of Commons, declared today in describing the policies of the British Labor party.

Cancellation of the interallied debts would alleviate the economic straits, Mr. Dallas said.

"We are compelling Germany to re-equip her industries to produce an exportable surplus," he concluded, "so that in a few years she will be the greatest commercial nation in the world."

Now, turning to an article in AMERICA, under date of December 15, 1917, entitled "Cancellation vs. Repudiation," in which the present writer favored the cancellation of European war debts, which was undoubtedly the first published recommendation of the kind, we find the following:

What, then, is best for us to do, for ourselves and for the allied nations? Make Germany assume the burden? There would be no better way of insuring her "place in the sun." Her industries would have to be prosperous beyond vision to accomplish it. The more we successfully demanded, the more extensive her industries would be. In fact, our financiers would then be more interested in her prosperity than in our own, so that she might be able to pay the bill.

At that time the writer anticipated the reaction to his proposition thus: "The reader has already exclaimed 'Preposterous!'"

Now, it is not in an "I-told-you-so" spirit that the foregoing is presented but in the faint hope, even vain hope, that some attention may be given to the statement of the undoubted cause and the only remedy for a condition of general unemployment. The problem revolves about the question of interest. For a generation, as we personally know, the general rate of true interest has hovered around 5 per cent, whether capital was scarce or plentiful. Now, the rate of interest on capital is properly controlled by the "law of supply and demand," the same as the value of anything else in the economic world. We now, notoriously, have an abundance of capital, but still the interest rate is held at 5 per cent. Well, it can't be done. While the owners of rented or loaned capital may get that rate of return at the present time, the total earnings of capital on shortened-hours and great-unemployment basis must be considerably less than at the rate of 5 per cent. But it is no satisfaction to the people generally that capital is not absorbing its customary amount of interest though the rate be the same, while millions of working people suffer the pangs of hunger, and when even a judge will believe a man when he says he entered a store at night to get something to eat.

Offer capital at the—if you will—"highest" market price, which is the rate that will take all the money-capital that is available, and then there is no possibility of general unemployment.

The details would be too lengthy and very probably not understandable to many. Only yesterday a lawyer-State Senator confided, "I read your letter in the *Sunday Journal* on interest and unemployment and it was completely over my head, and I thought at the time that if I wish my education and experience—if I may say it myself—could not understand you, what chance has the ordinary reader?" But the writer has found that it is the working man who does understand the various economic propositions presented to him. Yet, how can the voice of the worker be heard and how can he have any influence in the present economic system?

The writer might feel guilty of inability to make a clear statement of his case, but no doubt everybody understood George Dallas, M.P., and his words differ not at all from the prophecy made in AMERICA more than twelve years ago.

Providence, R. I.

M. P. CONNERY.

The Half-way House of Humanism

To the Editor of AMERICA:

My attention has been called to the article by Harvey Wickham in the issue of AMERICA for August 16. I am quoted in reference to the sentence: "The Humanist reviewers are already beginning to say that the great mistake of the modern age was that after refusing to be immured in dogma it failed to learn how to have standards." "Immured in dogma. The words are Mercier's own," writes Mr. Wickham. May I call his attention to the fact that they decidedly are not, but a direct quotation from Irving Babbitt? Mr. Wickham then goes on: "So the new standards are to be 'naturalistic.' Exactly. It was what we feared. Humanism thus becomes one-hundred-per-cent human."

Poor Irving Babbitt! He is accused by the "naturalists" of being a Puritan and by the supernaturalists of being a mere "naturalist." Mr. Wickham is evidently quite justified in writing about the Humanists: "I do not pretend to understand them fully." Indeed I grant that his "occasional wonder as to whether the Humanists fully understand themselves" is likewise not wholly without justification. It is hard to understand fully even an approximation to truth. Personally I look on Humanism, as I explained in the *Commonweal* recently, as a half-way house up the slope of spirituality and Irving Babbitt found no fault with that position. It seems to me that, in justice, Catholic critics should fully recognize that, whether or not he personally refuses to be immured in dogma is his problem as it was Newman's, but that this is not the point, as even a Catholic might propose to do what he has done, namely: to meet on their own ground those who are not Catholics, who are "naturalists," and to see how near on a purely "critical" basis (without recourse to Revelation, hence his sentence "after refusing to be immured in dogma") one could come to demonstrate the fact of spiritual elements in man in touch with the Divine. In fact, as I understand it, Scholastic Philosophy is just as independent of dogma as Humanism. "Philosophy is a study fully independent of all authority. . . . Just like science, philosophy has its own principles and its own distinctive methods. . . . The essential elements of science—principles, conclusions, and the certainty of the evidence between them—are independent of all Church authority." These words were not written by Irving Babbitt but under the direction of Cardinal Mercier and the chapter continues: "When, in the first half of the last century, De Bonald and La Mennais sought to oblige the human reason to receive its first principles and its primary motives of certitude from revealed teaching, Gregory XVI, far from accepting this dutiful subjection offered to the Church, publicly reprovved and condemned the mistaken loyalty of its authors." (By Cardinal Mercier: "Manual of Modern Scholastic Studies." Introduction, Vol. 1, Herder.) In other words Scholastic philosophy like Humanism is one-hundred-per-cent human. If it wasn't it would not be philosophy but theology. In fact there is no such thing as Catholic philosophy any more than there is such a thing as Catholic science. There is philosophy

and there is science. Of course as Cardinal Mercier's Manual goes on to explain, the Catholic philosopher recognizes that Revelation is a "safeguard" to him; he does not fear dogma, he is indeed thankful for it, but as long as he works as a philosopher he is as purely critical as Irving Babbitt. And the same is true of the Catholic scientist. Microbes are not mentioned in the Bible but that did not prevent the Catholic Louis Pasteur from discovering them. All that Catholics hold, as I understand it, is that Catholic dogma will not be found to be in contradiction with any genuine discovery of truth, and vice-versa.

It is quite true that there is danger, as Mr. Wickham fears, that the half-way house of Humanism may be mistaken by Mr. Babbitt of Zenith as the temple on the mountain top of spirituality. "What if some day in that half-way house he should become hungry? Will Humanism then fill him with spiritual food sufficient to curb his fiercely naturalistic and murderous appetites?" asks Mr. Wickham. He doubts it. Well, first of all, if he is really a good Humanist, the naturalism and murderous appetite of Mr. Babbitt of Zenith will be considerably under control. His "ethical insight and will" will function, even if imperfectly. The first would correspond to the moral insights of the *syndaeresis* of St. Thomas. Moreover, as a good Humanist, Mr. Babbitt would have developed this power and carefully schooled its application—otherwise his conscience, his ethical judgment as the Catholic catechism asks us to do, to guide his will, which would thus become ethical and follow his moral instincts. And thus, as far as I can make out, Mr. Babbitt of Zenith would be nearer singing more or less consciously "Lead Kindly Light" than entoning a murderous war song. For is it not also Catholic doctrine that St. Paul lays stress on God's impartiality towards Jews and Greeks without "respect of persons," on the day of judgment, when he will also reward the Greek "that worketh good" "with eternal life," so that the Fathers of the Church do not doubt the dispensation of sufficient graces to the nations "that sit in darkness and in the shadow of death," and that the Church has "maintained against early Protestantism and Jansenism the capacity of mere nature in regard to both religious knowledge and moral action" (Cf. Cath. Encyc. Art. Grace)?

Indeed Irving Babbitt with his "ethical insight and will" would seem to have "critically" come to the junction of that region of grace vouchsafed to all men of good intentions, and he actually points to the need of religion to complete the work begun by Humanism.

At any rate, Mr. Babbitt of Zenith would seem to be much nearer to deserve the grace of God as he "works ethically" and humbly in the half-way house of Humanism than if he had been left to idle in self-indulgence and complacency on the naturalistic plain below. It is hard to see how it can ever be dangerous to get nearer to God. Humanists may still be erecting altars to the unknown God as they did of old. At least they deserve to be distinguished from those who would tear down all altars and build monuments only to the glory of man.

So. Duxbury, Mass.

LOUIS J. A. MERCIER.

Laymen Must Work

To the Editor of AMERICA:

It is a happy augury when laymen submit letters of such an analytical and comprehensive nature as radiated from the pen of James T. Vocelle, in this column of the August 9 issue.

His is a piercing reveille for "the formation in every parish in the country of a laymen's league which should devote its energies towards building up a Catholic spirit of action on the part of the laity and of creating a strong body of Catholic apologists throughout the length and breadth of the land, etc."

In Brooklyn an earnest and determined body of laymen form the society of Approved Workmen. Its purpose the advancement of the Church by acquainting the layman with her beauty and treasures. Approved Workmen treats of many of Mr. Vocelle's suggestions and others as well. It is not designed to be a local or parochial society. It envisions a universal order of Catholic laymen, with units operating wherever there are men of good will and kindred aspirations. No place, no race, no condition will be

a bar to fellowship with us. On August 3 Approved Workmen instituted a unit in Cincinnati, Ohio.

We have evolved a fellowship reminiscent of the mutual regard and respect that prompted the observation, "Look how they love one another."

Catholic laymen are lamentably indifferent to the glory and nobility which of right is ours, sons of Truth and Beauty, of God and Holy Church. We are profoundly ignorant of the splendor of our inheritance. Yet but with a moderate degree of effort we can be rich beyond calculation; noble; magnanimous. Approved Workmen would seek to help us find the glory, the nobility, the splendor, the greatness of soul. This can be done if only men will do it; to engage in the work will be the source of satisfaction, content and real joy.

We do not know of any other society of Catholic laymen whose object and order of work are similar to those of Approved Workmen. If you would add your efforts to ours, please address one of the three men named below:

Charles E. Matthews, 2776 E. 27th Street, Brooklyn, N. Y.

Eugene P. McSweeney, 1148 Crescent Street, Astoria, L. I.

William J. Townsend, 2109 Avenue T, Brooklyn, N. Y.

Brooklyn, N. Y.

EDWARD J. MULLIGAN.

Catholic Action

To the Editor of AMERICA:

Noticing the interesting and timely communication of Mr. George W. Mercer in the issue of AMERICA for August 23, I wish to call attention to the fact that we have just such an organization as he seems to have in mind—"The Lay Apostolate of the Catholic Press." This association was introduced at the national convention of the Federation of Catholic Societies held in Milwaukee, Wis., in 1913, formulated at the 1914 convention in Baltimore, and adopted at the convention held in Toledo, O., in 1915.

This is a work that every Catholic should be glad to foster, not only by becoming a member of the organization, but also by taking an interest in parish work under the auspices of his or her pastor. The organization publishes a bulletin, known as "The Bulletin of the Lay Apostolate of the Catholic Press." Sample copies of the bulletin may be obtained by addressing The Lay Apostolate, 1215 Faraon St., St. Joseph, Mo.

St. Joseph, Mo.

R. WILLMAN, M.D.

Fashionable Schools

To the Editor of AMERICA:

An editorial in the issue of AMERICA for August 30 condemned Catholics who send their children to "fashionable" non-Catholic schools. Such parents should be anathema, but I think there is blame on the side of our educational system also, especially in the case of our large universities. Catholic students are well grounded in Religion and Ethics as well as in other branches, but only too frequently the question of "manners" is shelved. Morals, yes—manners, well, no—they're all right for women and children.

That seems to sum up the attitude. As a result, most of our graduates fail to exert the influence they should because they have no entree to the circles where social amenities are still held in repute. Thus the lay apostolate suffers.

It is useless to resort to the "old army game" and say that manners should be taught in the home. They aren't, and the school must take up that burden, too, or lose prestige. We need men and women who can mingle with the "four hundred." These people are frequently worse off religiously than the unfortunates in the slums. A thoroughly moral boor is of no assistance. He never "gets in." Yet we have a duty as Catholics towards all men. Decrying the rich and cultured because they hold to certain forms of social intercourse is a snobbery as pernicious as frowning down upon a menial because he is a menial.

"Fashionable" schools create the circumstances for which savoir faire is indispensable. Our schools must do the same. Real manners, after all, are simply the embodiment of that Christian maxim of thinking of others before ourselves. It is time we followed the idea of making ourselves "all things to all men."

St. Louis, Mo.

A. B. C.